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Jan

Calvinist CONTACT

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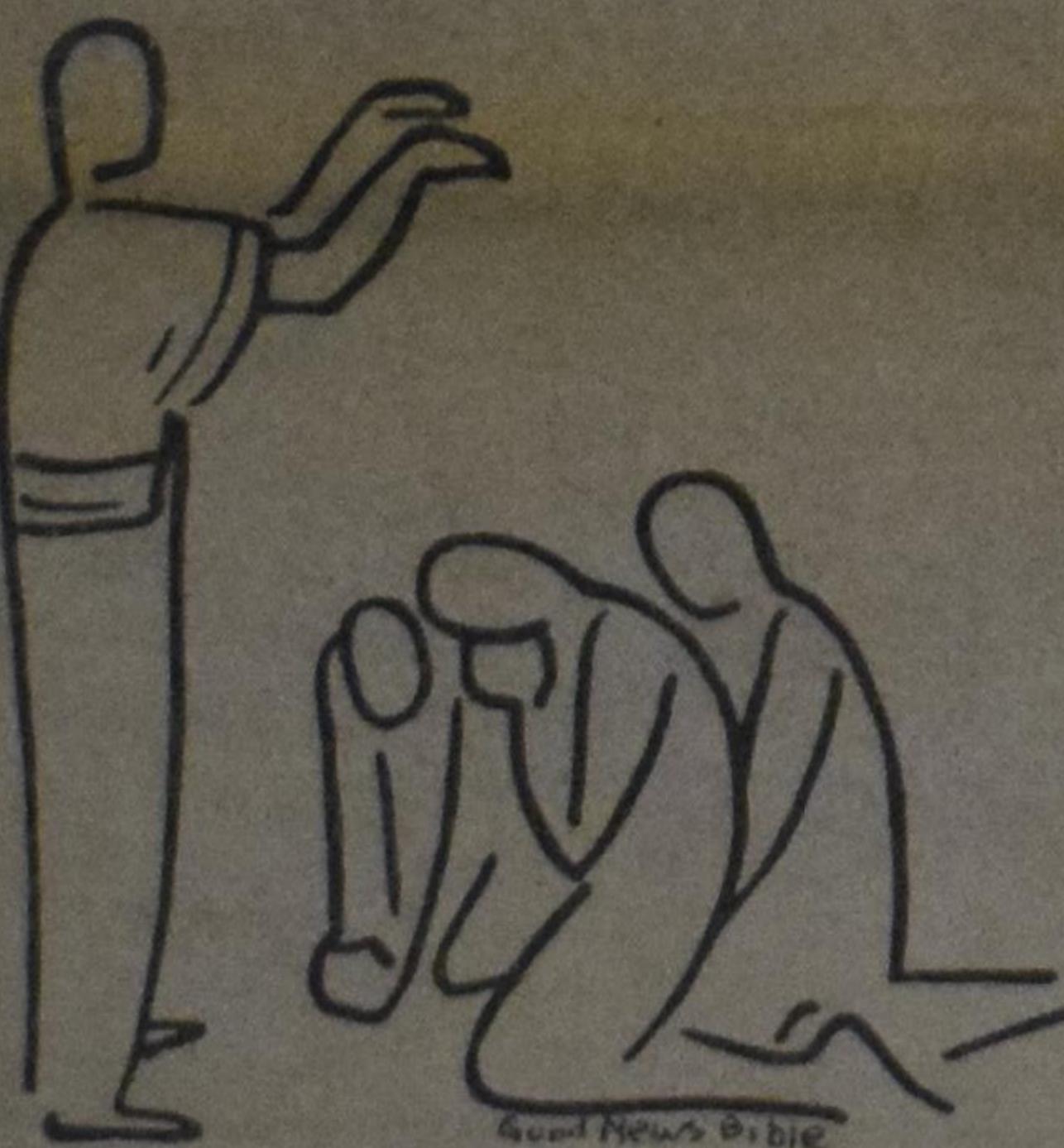
MAY 5, 1978

Ascension Day

When
I don't feel
Your love anymore,
because mine has grown cold,
and I have strayed away;
and when
I can't possibly understand
how I could be loved
by You,

then
I look at my children.
Their joys so much my joys,
their pains so much my pains,
and my love for them
so great
that it's like an ache
deep inside me.

Then
I picture myself
going on a long journey,
leaving them behind
without my protective care.
I picture my farewell;
the thousand fond words
I would still want them
to hear.



The tenderness I would feel,
intermingled with pain.
Both part of loving
and leaving.

And then
I hear Your words
before You went on a journey
without Your loved ones.
"Little children,
yet a little while
and I will come to you.
I go to prepare
a place for you,
so you may come to Me.
I will not leave you
alone and comfortless".

If a mother's love
is but weak
compared to divine love;
If You felt
such Fatherly compassion
for Your bewildered children;

then
how can I doubt
Your love for me?

Berta Hosmar

Spiritual stirrings in Egypt

CAIRO, Egypt—Reports from several sources indicate that a significant spiritual movement may be under way in Egypt. Both the Coptic Orthodox Church and Protestant congregations seem to have been affected.

News Editor Edward E. Plowman of *Christianity Today* visited that country in March and reported on developments in the Coptic Orthodox Church. He attended a Thursday evening meeting where he witnessed 3,000 people crowding an auditorium in a Cairo suburb to hear Father Zacharia Botros, a 44-year old Coptic Orthodox priest. Others watched and heard the message over closed circuit television.

Describing the clergyman as "a fiery evangelist" and a "skilled exegete", Plowman reported that his biblical exposition "would cheer the hearts of evangelical stalwarts everywhere."

He also attended a meeting on the following night when Coptic Orthodox patriarch, Pope Shenouda III expounded scripture to 4,000 people at the Cairo cathedral. In both meetings, the American newsman was impressed with the number of young people who attended.

Mr. Michael Cassidy, president of Africa Enterprise, and Ugandan Bishop Festo Kivengere, both members of the Lausanne Committee for World Evangelization, headed a team of nine.

The two-week outreach included pastors' conferences and public evangelistic meetings. About 23,000 people attended the meetings which were held in Cairo, Alexandria, and Assuit. Over 1,100 indicated first-time decisions for Jesus Christ.

Dr. Abdel-Masih Istafanous, coordinator of the venture, stated that he could not recall a more denominationally representative gathering in the history of the Protestant Church in Egypt. The Christian cause, established in Egypt in the first century of this era, flourished until the sixth century. The largest Protestant community today is related to the Presbyterian Synod of the Nile. The remaining Protestants are to be found in about twenty other groups. The Coptic Orthodox Church is estimated to be about four million strong in this country which is 90 per cent Muslim.

Commenting on the encouraging response to his team's meetings, Cassidy stated, "We thank God for this and want to encourage Christians everywhere to pray for our brothers and sisters in Egypt as they contemplate the next initiatives in this forward process."

Observers are agreed that a significant spiritual movement in this strategic country would have a profound effect in the Middle East generally.

Dates set for consultation on World Evangelization

SOMERSET, Bermuda — "How Shall They Hear?" will be the theme when top evangelical leaders gather January 12-26, 1980, in a follow-up to the 1974 International Congress on World Evangelization.

The theme and dates were decided here during a meeting of the Lausanne Committee for World Evangelization, the body formed to continue the work of the congress which was held in Lausanne, Switzerland. Christian leaders from six continents took part in the January working sessions of the committee at Willowbank Christian Conference Centre.

While the committee expressed a strong preference for a Third World site for the 1980 event, facilities in several cities are being considered and negotiations are expected to be completed soon.

Name of the meeting will be the Consultation of World Evangelization.

A definite number of participants has not been determined, but the conference is not expected to be on the scale of the 1974 Lausanne congress. Instead, it is being planned as an opportunity for those at work in international evangelical leadership to assess the evangelistic situation and to plan strategy for the immediate future. Among those to be invited will be members of the Lausanne committee, their alternates, and members of the working groups formed by the committee. Certain leaders of the 1974 congress will be invited as well as some specialists.

The full committee endorsed a statement of purpose as follows:

"Accepting the nature, basis and

framework of Christian mission as revealed in the Scriptures and interpreted in the Lausanne Covenant, and humbly desiring to discern and obey the direction of the Holy Spirit, the Consultation will convene: (1) To seek fresh vision and power for the task Christ has given to His Church until He comes; (2) to assess the state of world evangelization, its progress and hindrances; (3) to complete an extended study program on theological and strategic issues related to world evangelization, already begun in many regions, and to share its results; (4) to develop specific evangelistic strategies related to different unreached peoples; (5) to review the mandate of the Lausanne Committee for World Evangelization and the role it might play in furthering these objectives."

The theme, from Romans 10:14: "How Shall They Hear?" was seen by committee members as a logical next step from the 1974 congress theme, "Let the Earth Hear His Voice."

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Next Week

CLAC Convention

Viewpoint

...He ascended into heaven

Children love to go to heaven. In fact, they can hardly wait. That testimony comes out each day from the lips of my 4-year-old daughter as streams of tears flow down her soft cheeks and over her quivering lower lip. She longs to be with Jesus in heaven.

Her Opa died a year ago, a man whom she loved dearly. When he worked in his garden, she followed him wherever he went. And now that he is gone to heaven, she wants to be with him too. It was a very impressionable age and that death and spiritual ascension into heaven left a deep impression upon her.

Children want to learn all they can about heaven: when am I going? who else will be there? will there be swings and grass and animals? will Noah be there, and all the poor people?

Death of a loved one often turns your mind to heaven. You have also experienced that. "What is Jesus saying to Opa now, Mom?" It comes naturally and without warning. We often do things and wonder if our mother or father, brother or sister, is nodding approval from heaven.

It is comforting to know that when we think of our loved ones, we almost automatically look up to heaven rather than down at the grave stone. It comes with our assurance of salvation.

At this time of the year we look to heaven in terms of the ascension of our Lord Jesus Christ. He had entered this world miraculously, being planted in the womb of a virgin girl. Jesus had performed a lifetime of miracles as part of His ministry on earth. His resurrection from death was a miracle and just as miraculously He ascended, or rose up, to heaven.

His disciples had walked with Him while on earth. Wherever Jesus went, the disciples followed. Despite all of His teachings, Jesus' death on the cross came as a shock to his disciples.

Their master, Whom they had loved, had left them.

You can imagine their astonishment when Jesus appeared to them after His resurrection. Their Friend, Teacher and Master had died. Here, they had left their jobs to follow this promised Messiah and to do whatever He told them, and then he dies in the prime of His life and His ministry.

His ministry on earth was complete with His resurrection. He had come to conquer sin and death and now He had to return to His heavenly throne.

Mary Magdalene was among the first to see the resurrected Christ. After an explanation of what had happened, Jesus told her to go to the disciples and tell them: "I will ascend to my Father and your Father, and to my God and your God." Jesus came to earth as an ambassador of God and he left earth as an ambassador of man. After His resurrection, God was Jesus' Father and our Father.

The disciples had actually walked with Him through the dusty streets of Judea. After the ascension and the outpouring of the Holy Spirit on Pentecost, the disciples longed for His return.

Now we, too, can walk with Jesus everyday, going where He goes and doing what He says. We have the Bible which reveals that for us. The more "memories" we have of Jesus' ministry — the more we read His Word — the more we long to go to heaven.

Do we have that child-like faith where we say: "Oh, I miss you, Jesus." Are our eyes fixed on heaven in eager anticipation for our death? Do we long to be with Jesus? When Christ ascended, He promised to return but He also promised an eternity in heaven if we believe in Him as our Lord.

Keith Knight

by Keith Knight

NewsViews

A new strong voice within Quebec

With the election of Claude Ryan to the leadership of the Quebec Liberal party recently, millions of Canadians and Americans alike breathed a sigh of relief. At last there was an alternative leader within Quebec to Premier Rene Levesque; at last there was a federalist who could restore some common sense into the provincial legislature!

The most immediate and obvious effect of Mr. Ryan's leadership victory is to remove from the ranks of Canadian journalism one of its most outstanding leaders. His editorials in the influential Montreal daily *Le Devoir* were individual masterpieces — each was carefully reasoned and researched.

One might well disagree with his conclusions but there was no mistaking the intellectual analysis that went into each editorial. His departure from the field leaves a journalistic gap that will not easily be filled.

A second immediate result of Mr. Ryan's election as provincial Liberal leader is the false hope that a federal voice is no longer needed in dealing with Quebec separatism. Many people see Mr. Ryan as replacing Prime Minister Trudeau in that federalist leadership role to fight against the schemes of Premier Levesque.

A number of serious commentators have suggested that Mr. Ryan's victory makes the prime minister's contribution less necessary. To argue

that only Mr. Trudeau can hold Canada together is a foolish thought; for a nation's survival to depend on a single indispensable man would mean that we are in worse shape than it seems.

Mr. Ryan's climb to the leadership of the provincial opposition does nothing to diminish the role of the federal prime minister — whoever he may be — in facing the separatist challenge during the next several years.

Mr. Ryan is a strong and respected opposition leader and the Quebec provincial legislature has been without that for almost two years. With the absence of a Liberal leader, Premier Levesque's words of separatism echoed throughout the province without a strong voice present calling for federalism.

As a result, the Prime Minister's role often became that of defending the federalist cause on behalf of the Quebec people.

But the fact remains that for the next few years, it is Mr. Levesque's separatists who will form the government of Quebec while Mr. Ryan is limited to offering criticisms and alternatives from the sidelines.

Does Claude Ryan offer a good alternative for Quebec and for the Canadian people? Will his common-sense approach, as reflected in his *Le Devoir* editorials, turn him into a good politician? We will look at his thoughts next week.

DATELINE: THE WORLD

by Rev. Johan D. Tangelander

Preserve the Sabbath: A case in point

Back in 1869, Canada's Timothy Eaton decided that it was only proper that the windows of his store be draped on Sunday so that there would be no worldly attraction for the public. Just a few years ago this policy changed without any objections from the window shopping public.

In 1892, Dr. H. Bavinck visited Toronto, Ont. The occasion was the delivery of a guest lecture for the Alliance of the Reformed Churches holding the Presbyterian System. Dr. Bavinck liked Toronto. He thought that it was one of the most beautiful cities in Canada. He was also impressed by the population's attitude towards the Lord's Day. The Sabbath keeping was even stricter in Toronto than in England. No Sunday newspapers were sold. All stores, without exception, were closed. The streets were virtually deserted. Puritan principles reigned.

Gone are many customs of the past. How many still have Sabbath preparation? On Saturday evening the shoes were to be polished in readiness for Sunday. Potatoes and vegetables were to be all ready for the Sunday meal so that there might be a minimum of labour on the Lord's Day. The Chris-

tian tradition of observing the Lord's Day has been very much the history of the province of Ontario, as it has in all the other Canadian provinces, and indeed in most countries of the Western world.

Alarming is the trend that wants to abolish the Sunday. The hue and cry is: "We don't want to be dictated by a Christian minority. Why be bothered with Victorian blue laws?" I don't think however that Sunday abolitionists quite realize the implications of their reasoning. Do Canadians really want an "open" Sunday free from all restraints? In the Philippines, Sabbath keeping is difficult for Christians.

Sunday is almost like any other day for many. Streets are crowded. Markets and many stores are open for business as usual. Farmers are working in their fields. Loaded sugar cane trucks lumber down the roads.

Early one Sunday morning, we heard a loud chattering noise. We looked out of the window and saw crowds of young people, at least a few hundred, working on our road. Of course I asked why these uniformed young people were busy cleaning ditches and attempting to fix our dirt-

covered, pot-holed road on Sunday. I discovered that this was part of their educational program. Since martial law came into force, high school students have to put in 120 hours of manual labour. This is part of the regular school curriculum. Any student who refuses to participate cannot graduate. Most of the work is done on Sunday with the help and supervision of the teachers.

Sunday observance in the Philippines is not the same as in Canada. Therefore, the Christians here find it hard to keep the Lord's Day holy. Canadian Christians can still do their best to keep Sunday as a very special day. But if Christians don't speak out, the Lord's Day as a special day can be lost by default.

First, there is still a substantial minority of Christians in Canada who attend church regularly. Their right of Sunday worship should be protected. Second, Sunday still has a social function even for non-church-going people. A pause day is desperately needed in our rushed age. Just think of the feverish hurry and hustle of so many during the week. Shouldn't a person take a day off for complete

relaxation? When a man disregards the day of rest he will suffer for it.

Family life needs a day of rest. The present tendency of many industries to introduce shift work hampers regular, harmonious family life. Family life is in jeopardy already as it is. Why create more problems by having business "as usual" on Sunday? Why burden families with the added strain of a seven-day work week? Abraham Lincoln wrote: "As we keep, or break, the Sabbath day, we nobly save, or meanly lose, the last best hope by which man rises." We need a common day off to give family and friends the opportunity to have fellowship with one another.

Don't let the pressure of the almighty dollar force us to do away with Sunday observance.

As a Christian I want to keep Sunday as the Lord's Day. I observe it because God wills it and is honoured by it. Let those of different persuasions at least consider the practical reasons for Sunday observance. Business as usual on Sunday? No! It dishonours God. It can interfere or even prevent the free exercise of Christian worship in church.

Church Page

Can a Calvinist be a happy Christian?

From "Philadelphia" Richmond CRC magazine.

Who of us does not desire emotional stability, contentment, and inner repose? The Gospel promises that Christ is the key to these. Do Christ's followers, in particular do Reformed Christians, display these qualities? Sometimes yes; often not. Why is this so? This writing seeks an answer to this within Calvinism; not within Calvinistic theory but its practise.

It is possible to accept the Gospel intellectually, to give rational assent, while remaining emotionally in doubt. It is one thing to acknowledge God as Creator and sustainer, it is quite another thing to experience God's providence as a father's love for oneself. It is one thing to assent that justification is by faith through grace, but quite another to simply surrender to God and feel safe about it.

This disjunction between the knowledge of the head and the experience of the heart is often most acute during personal injury or distress. Such trials do not always cause us to doubt the Gospel, nor do we at such times fail to rationalize our predicament, but we do, in spite of this, experience uncertainty on an emotional level. Saying that everything happens according to God's wise counsel does not necessarily make us feel secure. To feel secure requires more than an assertion that God controls all. It requires one to embrace joyfully God's plan for one's life, and to eagerly anticipate what good God has in store for us next. Anything short of this indicates failure to surrender emotionally.

That Christian Reformed believers do not always experience the peace and joy of salvation is to me a fact. Calvinism, when put into practise, leads to much activity — a search for a Christian lifestyle. Such a life-style becomes an indicator of one's eternal destination. These are the two root-causes. That Calvinism leads to activism can best be seen by contrasting Calvin and Luther.

For Luther, particularly the early Luther, true religion was exhausted in the justification of the sinner. God reached down into a sinful world and from pure grace redeemed people. The rebirth and justification of the sinner, with its attendant inner joy and peace, was the main focus of religion. Good works were naturally discounted. Should rebirth result in a life of sanctification, this was wonderful; but sanctification could in no wise contribute to justification; besides the best of our works are impure.

Calvin, coming after Luther, took all this as his point of departure to then move signifi-

cantly beyond Luther. God's reach to save a sinner was only the beginning for Calvin; a life of holiness before the Lord must follow. The main focus of religion is not the forgiven sinner but God's holiness. For Luther the God-man relationship culmination in the joy of a sinner who knows himself forgiven. For Calvin this joy must manifest itself in a life-long attempt to render all things holy unto the Lord. Luther's religion affects people internally but leaves the world much as it is. Calvin's religion also affects people internally, but these people are then duty-bound to turn the world up-side down.

That Calvinism leads to activism which can easily rob believers of inner calm can also be seen from examples closer to home. The National Union of Christian Schools publishes a Bible curriculum entitled Revelation-Response consisting of work-books for each grade. These books constantly urge the child to respond for example, by making a little list of things he resolves to do for Jesus during the next year, month, week, or day. In itself this is perhaps harmless; but the sheer constancy leaves the impression that belonging to Jesus, or being on Jesus' side consists in doing things for Jesus, the corollary being that failure to do such things removes one from the company of the elect.

Calvin and Luther differed in their views of revelation. For Luther revelation was to a greater extent person-oriented. God speaks to the heart in the quiet of the night, or convicts one of sin within one's inner room. Calvin has this too, but, in addition, nature, the existing order of things, the unfolding of history mediated God. Here there is less emphasis on the extraordinary, supernatural experiences, but a greater respect for the Old Testament notion that God confronts us through the ordinary every-day events. Revelation is not person relative, but objective, public, and open to all. The difference here is more of emphasis than of kind. One does not wait for God in the quiet of the night, but one actively tries to 'see' God everywhere. For Calvinists justification does not lead to quiet repose, but a programme of action to bring holiness everywhere.

With this in mind note another feature of Calvinism which contributes to the same result. Calvin, like Luther, preached predestination. God in his wisdom elects some to glory and some to damnation. If so, the immediate question is, "Which category am I in?" and "How can I know?" Luther said that one knows by possessing an inner assurance of salvation. Calvin, when he specifically addresses this

question in the *Institutes*, gives the same answer. But Calvin's followers, including us, claim to know by their good works. Good works do not merit salvation, but they inevitably follow justification. The logical conclusion is that where there is no sanctification there is no justification. At the very least sanctification becomes a sign of justification.

I do not think this emphasis is very strong in Calvin himself. However, it can be found in our confessions; the Heidelberg Catechism states "...we do good so that we may be assured of our faith by its fruits..." (L.D. 32). Here as-

tance in determining to which category one belongs. A person striving for a life of sanctification, who takes this as proof of his election, will find it difficult to go through life with joy and inner repose. No joy, because the process of sanctification is never completed; there are ever more areas to be conquered, more sin to be suppressed; and no rest, for there is ever a remnant of nagging doubt as to whether one's good-works merit the interpretation that one belongs to the elect. Such stress is particularly acute when one is part of a community which constantly assesses the worthiness of one's works.

That these claims regarding Calvinism are not merely theoretical but have a basis in fact can be shown from history. The Puritans carried the art of self-examination to a feverish pitch. Each was to scrutinize daily his own life for signs of his election. For this purpose many kept extensive diaries recording good and evil deeds of each day. This has caused historians to wonder if Calvinism has not, in some respect, carried itself right back to pre-Reformation times.

That Calvinism leads to activism which can easily rob believers of inner calm can also be seen from examples closer to home. The National Union of Christian Schools publishes a Bible curriculum entitled Revelation-Response consisting of work-books for each grade. These books constantly urge the child to respond by, for example, making a little list of things he resolves to do for Jesus during the next year, month, week, or day. In itself this is perhaps harmless; but the sheer constancy leaves the impression that belonging to Jesus, or being on Jesus' side consists in doing things for Jesus, the corollary being that failure to do such things removes one from the company of the elect. The formula used over and over is as follows; Jesus did so much for you, now you must do things for Him. This I think is wrong. The essence of our relationship to Jesus is an act of simple belief, not a readiness to embark upon a programme of action. Accepting Jesus is not the same as resolving to lead a good life. Sanctification follows justification, it should not be taken as the essence of justification. Theoretically the material referred to does not do this, but the impression left with the child does. (In fairness to the NUCS I must say the latest revised editions are not subject to the same criticism; but much of the Cadet, Calvinette, and Sunday School material is).

It is time to conclude. I have suggested that our relative lack of emotional security, joy, and peace might be attribut-

able to the activism which emerges when Calvinism is put to practise. This activism has at least two causes. First, it follows from Calvin's concern that God's honour and glory be the central focus of religion; for this necessitates holiness everywhere. Secondly activism results when good-works are taken to be indicative of one's election. For obviously in such circumstances good-works become rather important. These two causes place each Calvinist Christian under a strain to perform and deliver — a condition hardly conducive to inner repose. I have tried to show this, be it briefly, both from Calvinist theory and its practise in history. A few loose-ends remain.

First, should we turn Lutheran? No. Lutheranism can also lead to anxiety. For Luther knowledge of election comes from inner assurance. Lutheranism tends to look for a sudden profound conviction of sin accompanied by an emotional inner assurance of faith and salvation. Consequently, there is a danger to tailor the preaching and liturgy to elicit such responses by playing on peoples' emotions. Pentecostals of our day sometimes practise an exaggerated form of this. Such practises do not bespeak inner repose; they are frantic attempts to attain it.

Secondly, this writing does not mean to wean anyone from Calvinist Christianity. The beauty of Calvinism is that it places all things at Jesus feet; but in so doing the Calvinist, in spite of his theory, tends to take himself and his role in sanctifying process too seriously. As a result he becomes a little nervous and might forget to fully surrender to his Lord. Human responsibility is good and much needed, but it should not be severed from the Lord who gives it. We must accept responsibility while leaving the outcome of our efforts to Him. God demands perfection, and the best of our talents and time. However, this need not make us anxious. We must place first things first; and first comes God's love which remains regardless of how we perform. Within this perspective inner repose and emotional security have a place. It is difficult but not impossible for Calvinists to experience this. The difficulty does not occur in Calvinist theory, but its practise. This difficulty may be avoided by keeping a proper perspective, not by lessening the drive for sanctification and its resulting activism. This writing should not be interpreted as a call for an inner-closet, pietistic Christianity, but as a reminder that even though we must work while it is day, yet our salvation depends not on it.

Nick Loenen

One in Christian Education — Your Response

Appreciation of NUCS work

Dear Sir:

Van Andel's letter in your March 17 issue regarding co-operation between all those involved in the production of Christian curriculum materials is a very timely one.

As an individual school board member from Edmonton, I would want to emphasize, first of all, that I recognize the fine contribution NUCS has made in making so many Christian textbooks and materials available to our schools. I am also sure that the work of the NUCS curriculum department can be improved

upon: Canadian input can be expanded and encouraged, for instance with the establishment of a Canadian Curriculum Council as is now being proposed.

Now I know that, in Edmonton too, we raise funds for NUCS on Foundation Day to support the curriculum work; however, we have made it our policy to contribute these funds directly to the National Union, to which no objection has been raised by NUCS. Unfortunately, this points up the increasing lack of credibility of the CCEF and in my

evaluation of that organization I share Van Andel's concerns, which I need not repeat here. I only want to add that there appears to be a veritable wall of resistance within the CCEF to any suggestion or request of re-organization, of re-structuring and of co-operation with all those who seek to serve the cause of Christian education in Canada.

Yes indeed, co-operation is a Christian demand in spite of different views.

John Woudstra
Edmonton, Alberta

Precise, pastoral

Dear Sir:

Precise and pastoral! The articles of Rev. VanAndel: "NUCS and Canada" and "Co-operation is a Christian Demand" accurately reflect the hopes and frustrations that live with many of us in the Canadian Christian school community.

We share the views expressed that within the context of a vibrant, united North-American Christian School movement there has to be room for

increased district level decision-making, especially for the Canadian schools that are called to develop a distinctive Christian, educational witness and identity in this land.

The development of Christian curriculum materials is the challenge of our times and needs to be supported wholeheartedly. We wish to support any efforts that produce suitable programs for our schools.

In our opinion united support for united fund-raising is desirable and possible providing diverse projects can be

approved and funds distributed by a 'committee' that is elected by and accountable to the Canadian Christian Schools.

The compassionate spirit of the articles sets the tone in which harmonious growth can take place. Thank you, Rev. VanAndel, for bringing these concerns before the Calvinist Contact readers in this accurate and pastoral manner.

Corrie DeJong, secretary,
The Association for
Christian Education of
St.Catharines, Ontario

Authority and accountability

Dear Sir:

It is with interest that I read Mr. VanAndel's two letters concerning the National Union of Christian Schools. Most of the allegations and accusations are not new to me. No doubt there is room for improvement both with the NUCS and with the Canadian Christian Education Foundation (CCEF). At the same time I am not at all convinced that Mr. VanAndel's arguments are really sound, and I'd like to say something about that. Unlike Mr. VanAndel, I am not speaking on anyone's behalf. What follows are my own ideas.

With regard to NUCS affiliation, Mr. VanAndel writes, "In our Christian organization, authority is not taken and exercised from the top down, but authority is given from the bottom up", I must disagree that it is not "exercised from the top down", otherwise authority has never passed hands. I think this is a crucial fact which is often played down by rebels to any organization, and a fact very germane to the whole relationship of Chr. School districts vis-a-vis NUCS or CCEF.

To follow Mr. VanAndel's analogy of the church, he is correct that Synod indirectly derives its authority from the congregations. However, once it has convened, the congregations are obliged to abide by the decisions of Synod. It is in this sense also, it would seem to me, that we should see the affiliation of a Chr. School to

NUCS. Such affiliation by the B.C. district to NUCS should not be a liability, anymore than it is a liability of B.C. to belong to Canada.

I can understand Mr. Van Andel's frustration that NUCS will not change their bylaw so that districts are no longer accountable to NUCS through its board. But isn't this bylaw a necessary safeguard? Surely NUCS must have some supervision of what goes on in its membership. Furthermore this doesn't seem much of a problem, as Mr. VanAndel admits that the board doesn't seriously interfere with district action. Depending on one's point of view, a family confrontation could be regarded as parental put-down or teen-age rebellion. There is a difference between affiliation and association.

The setting up of the CCEF by the NUCS was to a large degree a response to distinctively Canadian needs — particularly financing and curriculum materials. It seems strange that the very people who stand to gain the most by this development criticize it the loudest.

No doubt the origins of the CCEF lie with NUCS rather than with a democratic election. But so it is also at our church with the organist, the janitor, the man who plows the snow in the winter, and so on. I teach catechism at church, but I would get mighty discouraged if parents one after the other complained to the consistory that they had no

choice in making me the teacher of their children.

I cannot verify that the CCEF had dinners for the rich, but as Mr. VanAndel writes, that was in the beginning. Since then, I know there have been breakfasts for ministers, and while I wouldn't want to call them "the least of these, my brethren", they surely must be rated with the most underpaid people in the Christian community.

After Mr. VanAndel has argued the benefits of competition, CDC vs. CCEF, he argues the need for one body soliciting funds for both institutions. Now how would that work? If we would have enough members (democratically elected) favourable to CDC, I bet the CCEF would get the least funds. And the other way around, of course. What is wrong with the present way of letting each individual or individual school support each body as he sees fit? Or do I read in Mr. Van Andel's letters a desire to democratically force everyone to fork over the CDC?

I like the topic of Mr. VanAndel's second letter: "Cooperation is a Christian demand." If it is so essential, as Mr. VanAndel states in his first letter, that NUCS not stand in the way of our Canadian identity, then let our Canadian and our Christian identity be this, that we are found cooperative in Christian endeavours.

John Elgersma
Cayuga, Ont.

Communication is a

Dear Sir:

While I wholeheartedly subscribe to H. VanAndel's letters on the present state of affairs of our Christian schools vis-a-vis the NUCS and CCEF, I would like to look at a slightly different aspect and suggest one possible way out of the present impasse.

During the past ten to twelve years it has become clear to me that one of the greatest barriers to communication between Christian school leaders in the U.S. and Canada stems from a basic difference of approach when situations need to be analyzed or problems arise. Fully realizing that there are exceptions on both sides, I will generalize these approaches in order to bring them into clear focus.

The American Christian school leader has been brought up in the tradition of American pragmatism. To solve a problem, he first asks: "What goal do we want to reach? How can we reach that goal in the most productive and most effective way possible? Is this method practi-

cal?" In other words, his primary concern is whether the means are an efficient way to reach the goal.

The Canadian Christian school leader still has one foot firmly planted in the European Kuyperian tradition. He may have the same goal in mind. But his first questions are: "What are the principles at stake in the situation? How can we find a solution that reflects, in all its aspects, a Reformed view of life?" His first concern is not whether the solution is the most efficient one, but whether it is one that is based on sound principles.

Let me give some examples. H. VanAndel mentioned the fact that the NUCS is organized so that, according to its bylaws, the central board of directors has the authority to decide whether or not district programs or actions are acceptable. When discussions about this issue arose during the last decade, American Christian school leaders reacted by saying that the NUCS must be a strong central

A need for two curriculum sources?

Dear Sir:

Please, allow me to share a few thoughts in reaction to the rather large letters of the Rev. VanAndel in recent Calvinist Contacts. With much that he writes in the first letter on the need for developing a Canadian identity in the area of Christian day school education, I agree. I am not sure if his impatience with our American brethren, which shines through here and there, will be all that helpful. Be that as it may.

My real difficulty comes with his second letter. In that letter he pleads for cooperation between different support organizations to the Christian schools in Canada. A plea which in itself is laudable. However, the plea loses its punch through the underhanded way in which he writes about one of these organizations. Through a variety of sweeping statements, he reaches the totally unsupported conclusion that "half of Canada does not want the CCEF". I find it extremely difficult to see how that kind of inflammatory writing will foster unity and cooperation.

Seemingly, the writer has a marvelous solution at hand which will guarantee instant success in the field of cooperation. His suggestion is to have one fund-raising body for all curriculum development work in Canada, embracing the work of the CDC and the NUCS. Let's ask a few questions. Who has actually ever heard of the CDC? To whom is the CDC accountable now? Who asked or commissioned the CDC to begin its curriculum development work? Does the origin of the CDC lie with the local Christian schools, with the districts in Canada, or with the NUCS? What is the organizational structure of the CDC? Does it presently have any representational presence on its board from the three districts in Canada? Who says that we have to have two sources for curriculum products?

Upon further examination it can easily be shown that historically the NUCS and its legitimate Canadian fund-raising foundation, the CCEF, have been much closer to the greater number of people involved in supporting Christian education at the local level than the CDC. As a matter of fact, it is probably true that the CDC approaches the position of being the 'enfant terrible' in this field of developing curriculum material. It is therefore incumbent upon the CDC to show its honest willingness to build together for the future good of all Christian education in Canada. Had the esteemed writer followed that approach in his letters, rather than publicly castigating an organization which already does much good work, I would have shouted 'Hurrah'.

John G. Klomps
Hamilton, Ont.

Christian demand

organization because practice has borne out that districts do not function well on their own. It isn't practical to organize from the bottom up.

Canadians, on the other hand, immediately react by stating that it is a principle of Reformed policy that as much as possible is done at the local level, with districts doing only that which cannot be done by a local school, and the NUCS-at-large doing only that which cannot be done by the districts.

The formation of a Canadian curriculum council is another example. Canadian Christian school leaders suggested such a council because Canadian schools have unique curriculum needs and because priorities must be determined by a group that is accountable to our Canadian schools via the Canadian districts. The principle at stake here, said the Canadians, is that our schools must be responsible for their own curriculum needs. When this was first proposed, our American brothers reacted by saying that such a council was impractical: distances are too great, there are too many differences between the Canadian districts themselves, the mandate for this council is too broad for it to operate effectively, and it would be more efficient to have direct local input to the centralized curriculum department in Grand Rapids.

What are the results of such a basic difference of approach? One that comes to the fore is that there often is a communication breakdown when an important issue arises. The Canadians think: "Can't the Americans discuss the principle at stake? Why do you sidestep the crucial issues?" The Americans feel: "You Canadians are so difficult to work with. We're working for the same goals, why worry about these abstract differences? Let's put our shoulders to the task and get on with the job!"

As a result, misunderstandings and mistrust arise. Statements by Canadians that are intended to deal with issues are interpreted by the Americans to be uncharitable and taken to be attacks on personal integrity. The American frustration with lengthy debate and the desire to get things done expeditiously is interpreted by the Canadians as unwillingness to deal with the root of the problem.

I believe that it's important for both sides to recognize and try to understand this difference of approach. Cooperation is a Christian demand — and cooperation cannot occur without proper communication. Man is not just a rational being, as the humanist would have us believe. An appeal to reason is not enough at this point: as image-bearers we come to these situations as

whole, integral beings and neither side will convince the other side by scoring a few debating points.

An American who is principal of one of our Canadian Christian schools hit the mark when he said to me a few years ago: "Look, Harro, even if Canadians got their way on all issues, it still would not solve the differences because with the next situation you would again have two distinct ways of looking at the problem." We need to recognize openly that as human beings we approach situations from a certain vantage point. Our basic framework is so much a part of our being that our minds rationalize until our stated reasons fit this framework. But we must never forget that by this time our emotions play a much larger role in our reaction than our reasoning does. That's why it seldom happens that a person is persuaded of a certain point-of-view by reason alone.

It is not my intent to analyze at this point which position is "right" or "wrong". But with this background I think we can analyze what has happened with the Canadian Christian Education Foundation (CCEF). The CCEF was started by Canadian businessmen. Without intending to cast any aspersions whatsoever on businessmen — our society cannot function even for a week without them...I believe that these Canadian businessmen stand on the "American pragmatic" side of the fence when dealing with issues. That is understandable considering the fact that most are first-generation immigrants who have built a successful business from the ground up, and who have been confronted for years with the day-to-day decisions that must be made to make their business a viable one. For them, it was necessary for survival as a businessman first of all to ask: what is the most efficient and practical way of reaching the goal?

When these men established the CCEF, they reasoned: "The NUCS needs curriculum funds. How can we raise the largest amount of funds for this purpose? Well, let's ask other businessmen to be on the board...men who are willing to donate funds personally, who are able to raise money from other businessmen, and ones who can pay their own way to board meetings. In this way we should be able to raise the most money."

However, these men did not realize that Christian school leaders in Canada would ask completely different questions. In fact, they felt that this was such an obvious solution that it did not even cross their minds to consult Canadian schools and districts. Let's get on with the

job! But the fat was in the fire, for Canadian Christian educators raised different, valid concerns: "We agree that funds must be raised for curriculum. But let's make sure it's set up on the proper footing. Since there are several groups preparing curriculum for our schools, shouldn't we have one foundation raising funds for all curriculum work serving our schools? Shouldn't the foundation be accountable to our Canadian Christian schools rather than being an independent body? Isn't it against our Reformed procedures to have a self-appointed, self-perpetuating board running a foundation? Is it correct for our people to donate money to a group which by its charter does not have to account to anyone for how the funds are spent? And shouldn't we involve the person who's not so well off and cannot afford to pay his own trip to board meetings?"

Unfortunately, such questions were interpreted by the CCEF men as attacks on their motives and personal integrity. As a result, positions have become entrenched. Reactions on both sides have made clear that neither side understands the other's mo-

dus operandi. In the meantime, it is ironic that the CCEF is now underwriting a major curriculum project that was originally going to be developed by the Curriculum Development Centre, viz., the grade 12 "Christian in Society" program.

The present situation is not a healthy one. Controversy surrounding a Christian organization can be very destructive. However, it can also lead to creative solutions if handled in a wise way. I believe that there is a way out of the deadlock — but it is not an easy way. The suggestion of American NUCS leaders: "Let's all back the CCEF because it's doing so much good work and things will work themselves out over the next few years," is a superficial one that does not take into account the realities of the situation. More radical action is needed.

The CCEF board should say at this point: "We believe we've been unfairly criticized and our motives have been called into question without due cause. However, we admit that we did not consider the basic structure of our foundation and its implications when we set it up. We are willing to

consider basic changes in our organizational set-up if this will benefit the progress of Christian education in Canada. We will make changes that Canadian schools request through the Canadian districts. We are here to serve the Canadian schools, and want to be accountable to them."

The Canadian districts can then openly state: "We realize that the CCEF was set up in order to be of benefit to our schools. We appreciate the fact that its establishment has made possible the publication of Christian materials for our classrooms. We want to solve the problems that presently exist and would like our representatives to sit down with the CCEF board. In the meantime, if the CCEF board states that it is willing to discuss and make these changes requested by a consensus of Canadian Christian schools, we will not oppose the present fund-raising efforts of the CCEF."

Brothers, it's your move! Grab this opportunity, for the sake of Christ and the corner of His Kingdom that is Christian education.

Harro Van Brummelen
Surrey, B.C.

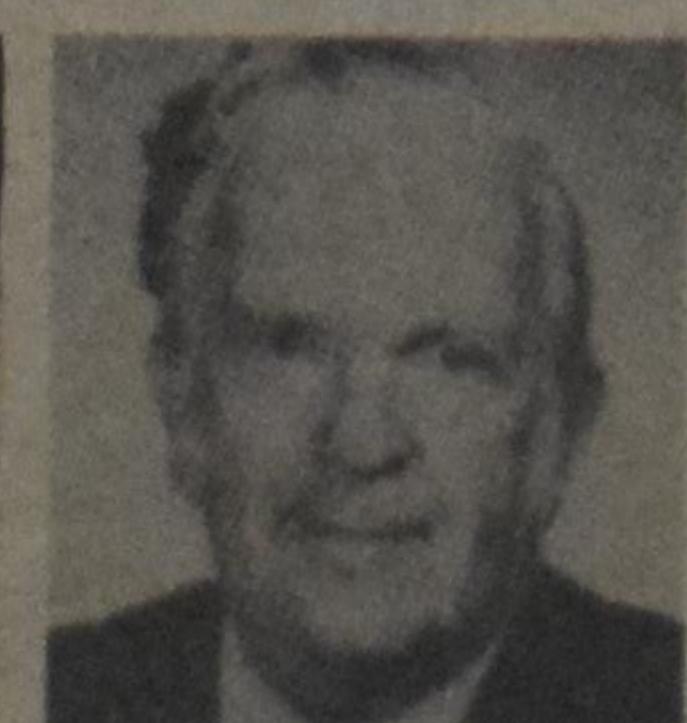


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Tips for a Christian college

The worry and wonder of being a Christian on campus

by Jack Westerhof

Rev. Westerhof is the campus pastor at University of Western Ontario, London.

Late in the evening we circled around the fire that blazed in the open hearth of Camp Pioneer's worship centre. Six of us got together, four students and two campus pastors, a small but fairly representative sampling of the eighty-odd people who took part in our all-Ontario campus ministry winter conference that weekend in February. The campus seemed strangely remote from us there in the charmed woods south of Huntsville, Ont., but somehow that setting enhanced the sort of thing we planned to do.

For an hour and a half we swapped experiences and opinions on the worry and wonder of being a Christian on campus. Our discussion wandered all over the map, but when all was said and done we had managed to gather some impressions of the life and the views of students who live on a secular campus and who talked about it in view of the development of a Christian college in Ontario. I found their view provocative.

For some reason the "safety" issue came up first. "Go to a secular university," said a student from Guelph, "and you can't escape the feeling that the church back home wonders at your recklessness." Others agreed. It isn't often put into so many words, but there's a strong groundswell of caution that says, in effect, "The secular campus is a mine field. You're exposing yourself to grave dangers. It's better to be at Calvin or Trinity or Dordt. It's safer."

"But isn't there something to that?" I asked.

"Maybe there is. But many students don't have the option. What's more, safety isn't the issue. If we operate Christian colleges just to shelter people, like greenhouses, they're not doing what they ought to be doing. They've got to help students stand on their own feet and think for themselves."

"I'm not saying that that doesn't happen at Christian colleges," another student chimed in. "I spent a couple of years at Calvin, and I really liked the exposure to Christian perspectives I had there. I was stimulated to think as a Christian. Then I hit the university and found that that can be a real growing experience. You can't afford to be passive there the way you can where everyone assumes it's safe. At university I had to learn to accept that I am different, and defend it. I've had to learn to stand on my toes in every way. That wasn't easy, but it's made me grow."

I suggested that perhaps his preparation had helped him

make it, and tucked away the thought that before we were through we should raise the question just how our Christian communities can help equip their students better. There must be a reason so many others, unlike this keen young mind, don't make it but get picked off, as chaplain John put it, "like ducks on a pond."

We talked about the campus lifestyle then. No one denied that that's a permissive lifestyle. Or that it has the suction of a strong tide.

"Living in residence has a 'pressure cooker' element to it."

"Like living in barracks, there's tremendous pressure to fall in line with the rest of the group."

I thought of the students I've met who don't make it to church Sunday mornings because nobody else in the residence does. And of the father who told me that his son had said to him, "Sometimes I feel as if I'm the only one who isn't sleeping around."

"You've got to stay out of fraternity houses," said pastor John. It's the frats that really put the pressure on. You do as they do. That's where morals get the noose. Bad companions corrupt good

morals — it's that simple."

We turned our minds to the classroom situation. The strongest of our students said, "You can defend your point of view. The atmosphere is open enough for that." But then he added, "Still, you have to earn the right to speak. That takes time. And you've got to know what you're talking about."

His friend was more cautious. "In first and second year, at least in my courses, I never had a chance to express myself at all. Classes are simply too big and too impersonal. Later, in your senior years and in seminars especially, you have all sorts of opportunities to speak your mind."

"Of course, what you're dealing with is a preferred philosophy and a prevailing one."

"Objectivity and scientific neutrality? Forget it!"

"Universities are thoroughly humanistic. That's the framework, and those are the parameters in which you operate. Revelation doesn't enter the picture. You'll find variants of this, but the accepted frame of reference is humanistic, and that slants every course that's taught."

"Often you're not aware of that till something's treated

that you're sensitive to. Like the way my history prof handled Calvinism the other day. You should have seen the straw man he set up!"

Pastor John cut in with the observation that just about the only people known on campus as Christians are Campus Crusader types and Navigators. Well-meaning Christians, but not especially known for zeal in scholarship or social conscience. Their obsession with "Jesus and me" is what you conjure up the minute you announce yourself a Christian. That's another element that makes it hard to get a hearing.

At that point we talked about the campus chaplaincy a bit. We agreed that the only way to change this image is to encourage our students to develop Christian perspectives and that the only place where this can be done is in community. I wondered whether it is realistic to hope that our campus ministries can do that job. Theoretically, we agreed, one might expect it. Practically, it doesn't happen very much. The pastoral side of the ministry keeps us occupied. We motivate students to live the faith, we work with faculty and administration, and we try to build a

sense of community among our students, but that's where, realistically, it ends.

"You know why that's where it ends?" A student who hadn't said much till now suddenly came alive. "There's just no time. I mean, for students. There's such a pressure to get grades, especially now that the job market is grim. There's fierce competition for grades, especially among your older students to whom you look when you're building community, because they're trying to get into the grad schools. And most of those have quotas, and that means that the grind for grades has replaced almost everything else."

Right on, we said. It takes a sense of freedom to develop a mind of your own. A freedom few students feel they possess. Campus newspapers show the trend. Even militant Marxists are scratching the dirt for an issue to rally people around. That same grind inhibits Christians on campus as well.

"There's something deeper than that, though," said my neighbor to the left. "What's really working itself out is the view that's taken of education. That has nothing to do with a

In Anticipation of Spring

by Didy Prinzen

Mrs. Prinzen is a regular contributor, living in Whitby, Ontario.

There's a feast coming up very soon. In fact, it has already started, and I'm not going to miss out on any of it.

Since the beginning of March, I have been walking up to my flower beds to scan them for the first signs of that coming feast. Tulips — those brave, very first flowers, who cannot even wait until the last snow has disappeared, but who slowly work themselves out of the cold ground and anxiously reach for the warmth of the sun. And soon they will stand in full array, little heralds of a feast!

There are the buds on the trees! They were there all winter long. I saw them on the poplars from my kitchen window, silhouetted high against the blue winter sky. But now I see them grow and I know that they are in the process of dressing up the trees for that very same feast.

Then there is the wind! Sure, the wind is still cold. It just hasn't been able to shake off completely its winter chill. But it is trying hard. And there are quite a few days on which it manages to pick up the spring breeze from somewhere, with which it cares-

ses and soothes the earth after the harshness of the winter. Also the wind tells about that feast that is just around the corner.

And then there are the birds! I hear their prelude, early in the morning, just before I get up. And I lie there, oh, maybe for just a few minutes to listen

to the message the birds bring. And it's the same message as that of the tulips, the buds and the wind! There is much more. Ever so many signs of the banquet that is being prepared for us.

Springtime! It reminds me of our new life in Jesus Christ. Once we have experienced it, it will always return. Regardless of what may temporarily cause a winter to reign in our soul.

So now, every day, I listen to the birds, I look at the trees and I walk to my flowerbeds. I live in anticipation for I know that soon the whole earth will be in bloom once more. And I don't want to miss out on any of it!

It will be a great feast all summer long!



maturity process and getting to know life's aspects the way they are. It's thoroughly utilitarian. It's geared to what corporations want and demand. That's why a lot of courses expect a lot of memorization but precious little creative thinking."

I decided to lift up one more issue, the one that touched the question I had tucked away earlier in our talk, the issue of equipping young people to make their way in a secular world.

"Tell me what a Christian college has to do. Tell the board of trustees what this institution can absolutely not afford to ignore."

They were ready for that one.

"Number one, if it wants to be a greenhouse, forget it. If the churches want it to shelter their kids, they're wasting good money. It's got to be there to think Christianly. It's got to think hard. It's got to be out to dialogue with the world, to confront the world."

"Number two, a Christian college has to remember that its students don't just need to be taught. They need to be molded and matured. They've got to be led to maturity in Christ. Chapel and good moral codes don't touch that job. That takes another approach."

"Number three, it's got to ask tough questions and thought-provoking questions. Students expect that. It can't afford to be inferior. Inferior is not Christian."

I said that I was curious what that other approach to maturity might be.

"A Christian college has to be a community of faith. It's got to be a community and it's got to foster a vital, Bible-rooted faith. Great Christian minds aren't necessarily mature Christian people. The community that nurtures faith functions outside as well as inside the classroom. We have to learn that God wants us to be means of grace to one another. That's what we haven't learned to do for each other in our churches. We've been terribly weak in that regard. So make sure that when you've got a qualified staff and everything is set to go, you still need someone to see to it that Christians learn to be means of grace to each other. Maturity in Christ doesn't come any other way."

The point was well made. I decided to leave it there. The fire was dying down. The hour had grown late. We walked through the clear cold night, a little more hopeful, not only for those young men and women who talked so openly, but for campus ministry, and, indeed, for the church whose members plead for communion of saints and communities to flesh it out.

[With thanks to John Veenstra, Hilda Schipper, Ike Byl, Bill VanderKlippe, and Bert Dening].

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Where do we get our common sense? Common sense is the ability of a man to unite the impressions of all five senses. But it has become to mean a practical judgment or just plain ordinary good sense. It is something that can't be taught, it has to be developed in the life of a person and some people never seem to get a great deal of it. Psychiatrists, psychologists, and professional therapists all do make use of a lot of good common sense. Though it's true that a good measure of common sense is important in therapy, it would be silly to think that these men went to school for eight, ten, or twelve years and received a lot of clinical training just to develop their common sense. There is more to it than that. In the lives of all of us there is this quality of using our common sense.

I would like to use a few illustrations. There is a family which is having a problem. The husband and wife are forever at each other's throats. In their family circles there are a great many things that are upsetting and the relatives get involved, and the result of it is that every little item gets blown completely out of proportion. For example, when the food had been burned on the stove it raised a tremendous fuss as to why this should happen, how could this happen and all this sort of thing. It was such a little thing and yet it raised such a big fuss.

The matter of family finances is often a matter of pure common sense. A lot of people don't use common sense in dealing with their finances. When people have bought more than they can pay for so that their entire check goes for monthly payments, they haven't used good financial sense. So, it may be a good idea to suggest, "Why

THOUGHT FOR THE WEEK

Scripture tells us that the race is not to the swift and the battle to the strong, that bread is not for the wise or riches for the men of understanding, but that true success depends upon how well we use our inner resources. The true mental health is that we use the gifts that God gives us in the best way and use them to his honor.

don't you use your common sense instead of acting this way?" But, remember not everybody has this quality.

There's another factor in connection with this and that is in connection with bringing up children. So often people ask questions which seem to be so obvious. There are some who feel that there should be a permissive approach and others want a more firm approach. There is a vast difference between the way children are fed. Some have a good deal of confusion about this whole thing. So, in a way when you look at all of these situations in the family, a little bit of common sense would help. But, when you have common sense it's still another matter whether you're going to use it or follow your commonsensical decisions. A book has appeared recently which I think is a good one for people to read. It was written by a psychologist and it is entitled "In Defense of Mothers." It suggests that psychologists have laid down many rules and regulations for bringing up children, but that it leads only to a confusing muddle and if people would just use their common sense it would be a lot better.

Common Sense

think some of the books of today are doing this. Haim Ginott books, for example, are mostly just plain common sense. There's a man by the name of Dreikurs who has written several books. They give a beautiful expression to just plain things that everybody ought to know, but that we don't often follow.

We're living in a confused and perplexed society. People often just wonder how things are going to turn out in ten or fifteen years. What are the things that we have to face and how are we going to face them when they come? I think the simple answer is, when these things do come we're just simply going to face them with a good deal of sanctified common sense. Then things don't become so complicated. We can argue about doctrines, politics, or the church and whether women should be preachers and all this type of thing. We know that things are going to progress in one way or another.

Things are not going to stay in a status quo. My view is simply whenever these things do come about or whenever there are changes, we're just going to face them with a bit of real Christian common sense. The ability to live that way makes life a lot more simple and easier to face. It's a sense in which within the framework of the Bible as we see its meaning, we can apply it to our daily life and we can live that way.

I met an elderly gentleman awhile back who had not had too much scholastic education and yet he seemed to be a fairly well read person. He said, "Yeh, I read a lot and I'm not too concerned about those 'big' words. I just pass them by. I just try to accept whatever comes and whatever I can understand, because some of these books that I've been reading I would have to spend all my time with the dictionary and you don't get anywhere." Read with a commonsensical approach. I think we ought to try to develop that same spirit in our children. We teach them and send them to school and we give them a great deal of information and a lot of facts. They have a lot of material these days. They have educational toys, they have equipment in the schools, teaching machines, and all this sort of thing. The one thing that we don't teach very much is how to face up to life.

It's rather striking that many students, when they get into their last semester in college and they start thinking about looking for work, have to have classes in how to apply for a job or how to get ready for the work that they are to face in life. This is something they should learn all the way through because they've been living all these years that they are at school. Our education can be so extremely impractical and it ought to be down-to-earth, down to the level where people are living.

I think the same thing is true about our religious life. If our religious life reaches only in the direction of how can I get rid of my sins and how can I get to heaven, we're not being very practical. I like to have a faith that works in everyday life; in relationships in the family, in the way that we handle our money, in the way that we drive our cars, in the things that we do around the house. Live in a commonsensical way. That's the Christian approach, that's the practical way to live. The more we live that way, the better we will also be able to accept life; for, we accept it in a commonsensical way. Use your common sense! God gave it to us for that purpose.

Calvin College hosts Dooyeweerd Memorial Colloquium

A Dooyeweerd memorial Colloquium commemorating the recent death of Herman Dooyeweerd, the leading philosopher of the Dutch Reformed Calvinist tradition, was held at Calvin College in March.

Sponsored by the departments of philosophy and religion and theology at Calvin, the colloquium was a response to the significant loss to Reformed thought that came with Dooyeweerd's death in February, 1977.

Rev. Leonard Sweetman of the department of religion and theology opened the meetings by pointing out three expressions of Scripture that represent the heart of Dooyeweerd's work: Psalm 36:9; Proverbs 4:23; and Romans 14:7-9.

Sweetman also briefly sketched the course of Dooyeweerd's impressive life: his early association with the Abraham Kuyper Foundation of the Anti-Revolutionary Party of The Netherlands; his promotion to the law faculty at the Free University of Amsterdam in 1926; his publication of many major works, the most significant of which was *De Wijsbegeerte der Wetwetidee* (3 vols.) in 1936; and his founding of an international Christian philosophical movement.

Dr. H. Evan Runner of the Calvin philosophy department then introduced the main speaker, Dr. Johan van der Hoeven, professor of the history of philosophy at the Free University of Amsterdam. Dr. van der Hoeven is a member of the International Organization for Calvinistic Philosophy and the editor of its major journal, *Philosophia Reformata*. The organization and the journal began under the guidance of Dooyeweerd.

Runner warmly recalled van der Hoeven's visiting lectureships at Calvin College in 1970, 1971, and 1977. He noted the qualities of carefulness and willingness to go to the core of a thinker's intentions as a sign that van der Hoeven has captured the spirit of Dooyeweerd's Christian philosophizing.

Dr. van der Hoeven commented on three key words in Dooyeweerd's philosophy. Regarding "meaning," van der Hoeven sought to explain Dooyeweerd's amous thesis that "meaning is the being of all that has been created and the nature even of our self-hood," pointing out that, according to Dooyeweerd, the meaning of all reality is not wrapped up within reality itself as a surprise in a package, but rather is the dynamic and pervasive reference of all things to the Creator-Revealer who continually bends them to the accomplishment of His purpose.

At an evening session, Dr. Nicholas Wolterstorff of the

Calvin philosophy department stated that Dooyeweerd's originality consisted of his insistence that all reason invariably operates within the bounds of religion and revelation, and that basic dependence upon revelation is not just characteristic of theology but of all scientific work.

Wolterstorff then gave an evaluation of Dooyeweerd's redefinition of what constitutes the uniqueness of theology as a scientific discipline.

He challenged Dooyeweerd about the limits of scientific knowledge and argued that Dooyeweerd's view of theology as scientific reflection on faith and human concepts of God reveals a scepticism about the possibility of true knowledge of God himself. This scepticism, Wolterstorff suggested, is related to a Kantian influence on Dooyeweerd.

The final speaker was Dr. Herbert W. Richardson of St.

Michael's College of the University of Toronto, a widely known North American theologian and author of *Toward an American Theology*. Richardson spoke on "Dooyeweerd's Calvinian Insight: the unity of God and the plurality of creation" and argued that Dooyeweerd's philosophy of the many realms of being represents a general application to life as a whole of the Kuyperian theory of the sovereignty of the many social

spheres.

Richardson stressed especially the uniqueness of Dooyeweerd's view of God as Will, of creation as law-giving (or cosmonomos), and of human existence as obedience. The cosmopolitan conception of existence as living out of the Law of God is, according to Richardson, the central avenue into Dooyeweerd's view of the Christian faith and especially of the coming of the Kingdom of God on earth.



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CALVIN COLLEGE

Bishops support legal rights for homosexuals

TORONTO (CCP)—The House of Bishops of The Anglican Church of Canada says homosexuals are entitled to equal protection under the law, but will not authorize Anglican clergy to bless homosexual unions.

These conclusions were part of an interim statement issued by the House following receipt of a second draft report from the Primate's Commission on Sexuality which deals with homosexuality.

Homosexuals, as children of God, have a full and equal claim to the love, acceptance, concern and pastoral care of the church, says the statement.

"The gospel of Jesus Christ compels Christians to guard against all forms of human injustice and to affirm that all persons are brothers and sisters for whom Christ died. We affirm that homosexual persons are entitled to equal protection under the law with all other Canadian citizens."

With reference to the blessing of homosexual unions, the statement said:

"It is clear from holy scripture that only the sexual union of male and female can find expression within the covenant of holy matrimony. In the heart of biblical teaching about creation we discover insights into the

nature and purpose of sexuality. Rooted in God's creative purpose is the fulfillment and completion of male and female in each other, together with the procreative function of sexuality. Thus the church confines its nuptial blessing to heterosexual marriages, and we cannot authorize our clergy to bless homosexual unions.

"We are aware that some homosexuals develop for themselves relationships of mutual support, help and comfort, about which the church must show an appropriate concern. Such relationships, though, must not be confused with holy matrimony, and the church must do nothing which appears

to support any such suggestion."

The 120-page draft report, containing 15 recommendations, remains confidential since it was prepared by the Primate's Commission on Sexuality as an advisory paper to the bishops, and not as a position paper for the whole church. The bishops have committed themselves to further study of the issue.

National Executive Council, which meets in May, will be asked to consider the preparation of a study guide for eventual distribution to all levels of the church and to other interested groups for study and discussion.

Canadians have \$220 billion of life insurance in 1975

The central concept of all insurance is risk-sharing. It doesn't matter what insurance you name, that's the basic issue. Health insurance, unemployment insurance, life insurance, automobile insurance, mortgage insurance and any other kind of insurance are all based on that principle.

From the very earliest times people have had to protect themselves from certain amounts of risk, risk that they could not handle alone. Among Christians beginning in the New Testament, the central command to love each other was also given expression by sharing, or possessions, the deacons of the fellowship of believers aided in a fair distribution of the help that was being offered.

A number of years ago two policemen in the Maritimes with young families were killed in the line of duty. Their wives and children were left in a position of need. As a result of an active and caring group of friends, a trust fund was established into which several hundred thousand dollars was donated by people all across Canada. The money and its income is to provide for these two families.

Or there is the story of the Western farmer who was sick so that he couldn't get his harvest in. Many neighbours brought over their combines and trucks and in a matter of a day or two had the harvest completed and the granaries full.

Many of us have seen and heard stories of neighbours gathering together around a family whose home was struck by fire. Neighbours bring clothing, food, furniture and money. Perhaps they will even help with volunteer labour to rebuild the place.

And who can forget the aid given after the Second World War, or after the great flood in the Southern Netherlands in the early 1950's? These are heartwarming stories. They show that all is not lost, and some people still have love for a neighbour or even a stranger in need.

But we also realize that such help cannot be forced. Such help is voluntary, "without strings attached", without contracts and legal requirements. Such help can also be withheld or refused, perhaps quite unfairly or unreasonably.

It was for some of these uncertainties and some shifting patterns in culture (including more frequent changes of residence, differences in life style, etc.) that some groups began to regulate their loyalty to each other through societies called mutual aid associations or through the aid programs of a lodge. In this way some of the beginning concepts of the very large and powerful insurance industry began.

In conclusion, a quotation from "Life Insurance, A Canadian Handbook," P. 7:

"In their various trades and occupations and even in their leisure hours, men constantly face the risk of loss — loss of goods by fire, storm, theft or accident — loss of life and loss of earning power. Any single loss may prove ruinous if the resulting financial burden falls entirely upon one individual or his family. When many share the cost of such calamities, however, no one person need fear complete financial disaster. This sharing is done through insurance."

"Insurance depends upon the co-operation of many persons in meeting losses. Each insured person, by paying a small sum regularly into a common fund, avoids a great financial burden should such a loss happen to him."

And so Canadians have regularized and contracted their risks. To eliminate the dependence upon people's good will, sympathy, love, Canadians now spend over \$3.5 billion per year (1975 figure) just on life insurance. This does not include any of the fire, auto or other insurances available.

Next week: Term insurance, the true insurance.

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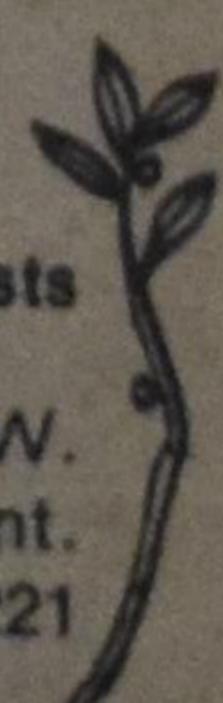
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Politics

by Ben Vandezande
Political Editor

The timing is perfect: I have an article due for C.C. on Conservatism and the leader of the Progressive Conservatives is coming to town to speak at a nomination meeting. The research is finished, now let's go to hear the real living example of Progressive Conservatism.

We arrive at the Legion Hall early — but it turns out to be late because there is no room to park. We find a spot on a side-street and hustle over to the meeting hall—oops—we are a ½ hour late — there are over 800 people seated and standing! The meeting time was changed to 7:00 o'clock. We look around for the press table (one of the advantages of being a reporter is that there is always room) and discover there isn't one. Ah yes, there they are sitting in the front row at the edge of the podium.

While I scout for a seat in that row the chairman is introducing candidates and M.P.'s from the neighbouring ridings. When the platform is full, the chairman talks about a man who 26 months ago faced the awesome task of unifying the P.C.'s when he took on the leadership and how those were often lonely and trying times, but here he is, Joe Clark!

Mr. Clark and his wife walk up the centre aisle to fanfare from the small band and calls of "Joe, Joe, Joe, Joe...!" As he goes up to the platform, I take the opportunity to go to the row of press — and sure enough there is a seat, front row centre just for me. Mr. Clark makes a comment about Trudeau being late, Joe Clark being early — I guess that means Calvinist Contact is right on time!

The opening comments are the regular attacks on the opposition (ie.) Mr. Trudeau (he never mentioned the NDP once!). "The real problem is the Trudeau government", he says. "We have never had a worse government (since confederation) than we have now." This government has destroyed the sense of confidence in Canada, according to Mr. Clark. "The problems are not in the nature of this country, the problems lie with the Trudeau government." The answer seems to be to get rid of Trudeau and only then will this country be healthy again. We will not be hearing about any basic turnaround tonight. The country is good, we simply have to get rid of a few politicians like Trudeau and everything will be fine again. There will not be a call to repentance instead, we will be called to cast out the scapegoat and throw all of our sins on him.

One Fundamental Difference

Mr. Clark wants to get Canada working together again. The difference between him and Trudeau is that Trudeau turns to the government to solve our problems while the P.C.'s rely on the private sector. This draws the loudest applause of the evening so you can count on hearing it again.

The budget is a six month wonder, Mr. Clark says, in order to get the liberals through a difficult election. He calls for long term policies that will last through the winter. For example, a permanent \$300 tax cut to low and middle income earners so that they will spend quickly in Canada, so that Canadian manufacturers can have business and Canadians can have jobs. Mr. Clark urges spending and consuming as a way to get us going. But more than that. The tax cut sounds like

A look at Progressive Conservatism under Joe Clark



"We need a national government worthy of this country!"

something we had this past January from the Trudeau government.

What else?

Mr. Clark calls for long term goals and strategies for future development to bring a sense of permanence to our country's development. By means of tax contracts and incentives to small business and investors he hopes to restore the belief in the enterprise spirit that causes men and women to go out and start on their own. We must tap our strengths, (ie.) natural resources, our energy, our brains, our transportation systems, our technological abilities to move this country. We are a country who has "dreamed big" and calls for "big people" because most of us want to reach out and make something. In summary, we must "rely on the private sector to create jobs and real growth."

Again the loud applause. This is going to be a main theme of the campaign because it gets a lot of response. What strikes me is the similarity of this to Mr. Trudeau's speech at the Federal Liberal Convention. He pushed the same themes only much harder (ie.) Employment tax credits for \$100 million so that the private sector will hire more. "You know," Mr. Trudeau said "and we all know and the world knows that this country is a favoured nation, and that we've got every opportunity, that we've got the men and women and the resources to put it all together into a very happy country." And again, "We're a healthy country in a different world."

What's the difference?

Are they so different? It is often hard to distinguish one party from another. The party principles are often

obscure and uncertain. Parties are not based so much on principle but on a general image in order to try to gain power. There are often no choices based on principle or program. It is more a matter of the image that gets through to people. The difference, as one M.P. put it, between the Liberals and Progressive Conservatives is that the Liberals are in and the P.C.'s are out! I hope that is being too cynical.

National Unity — Harmony

But the speech is not over. In fact, now Mr. Clark is warming to his audience and in a casual style along with some stinging off-handed criticisms he moves onto his next area of concern. He does not prefer to discuss national "unity" because "unity" implies that we are identical and uniform. "We need diversity, we are not alike, and we have an obligation to make our system work. "We need the contribution of a wide variety of people, where people of different backgrounds and heritages can live in harmony. He prefers to talk about national harmony. For that you need a strong federal government.

Mr. Lalonde says the issue in the next election campaign is who can deal with Quebec. "That is not the issue at all," according to Mr. Clark. "The real issue is who can best deal with Canada."

Mr. Clark suggests that the P.C.'s have some "actual concrete changes" which are summarized in the "Kingston Statement" (a meeting Mr. Clark had with 4 provincial Premiers). He wants to deal with Canada as "a unit". He wants to build the country in the same way he rebuilt the P.C. party in the past 26 months, by teamwork. He feels he is best able to write the country by drawing on peoples' willingness to work together and by drawing the best out of everyone.

He suggests that the P.C. program is something the people of Quebec also want, and if René Levesque stands in the way of that, the people of Quebec will reject him.

Mr. Clark says we need diversity of cultures but so does everyone else. The Trudeau government has an active program of multiculturalism (see Keith Knight's article in C.C., April 14, p. 5). The question that applies to both parties is whether there is a genuine protection for minority cultures that goes beyond encouraging ethnic groups to maintain their heritage, traditions, customs, foods, dress, etc. What room is there for a different culture to have a present-day public impact on our life in Canada? It appears that living in harmony means giving ethnic groups what they want to keep their heritage, etc. but no encouragement or protection of a fuller lifestyle in Canadian public life.

The Rallying Cry

We're almost finished. Mr. Clark calls us to support candidates that will help him bring about these programs. He needs these candidates and "so does Canada at this turning point in our history." "We are a country

whose potential has to be tapped. We are a tough and intelligent people. We have lacked a government that causes Canadians to reach out and give their best. We need a national government worthy of this country!"

That was no altar call. That was an appeal to our basic faith in our country, its institutions and its people. There is no need for political conversion because we are good — it is the lousy government...

It is 8:15 and he leaves. It's time to go back to Ottawa; the platform is empty. (At this point the meeting went on to nominate its local candidate but I will not go into that here).

What makes you say that?

A speech like this needs a second and third look in order to see what lies behind it. While it is true that the parties do not act out of a particular philosophy or set of principles that you can rely on, there are at least some patterns of basic belief (ideology) at work. There are some fundamental questions that are answered in a certain way. And, if we are going to really come to understand this election we will have to look at these for the P.C. party as well.

The roots of Conservatism call forth 3 strands: a) loyalists who want an independent Canada with certain ties to Britain b) belief that Canada is based on two cultures, and c) nation-builders with a driving urge to develop and expand. But as often happens we can't simply identify Conservatism with these ideas and feel we have understood. There are other strings woven in later. Liberalism (the belief in the individual and his right to have an abundance of material goods) has in fact become a big force in the P.C. party. That would explain some of the closeness between the Liberals and the P.C. party especially when Mr. Clark sticks up for the individual and his right to material prosperity.

But there is something else that is crucial to understanding why Mr. Clark wants to talk about Canada as a unit and feels that the election issue is, "who can best deal with Canada?" Mr. Clark, by emphasizing the whole of Canada, sees the problem of welding together the variety of differences into a single unit. The Liberals who (in the tradition of Liberalism) emphasize the individual are also concerned not to let individual differences become a problem to the country.

As strange as it may seem conservatism also stresses that politics is more important to a nation's health than economics. That sounds strange especially in light of Mr. Clark's statement that the fundamental difference between he and Mr. Trudeau is that Mr. Clark puts the stress on private enterprise. But it's true that Conservatism encourages state action in economics and so Conservatism was quite acceptable during the depression (ie. R.B. Bennett's "New Deal" fit into this). This position was justified because it would be good for the whole.

Even with John Diefenbaker strong government action was called for in his National Development Policy 6/1957. Also Robert Stanfield was not afraid to propose strong government action in the form of wage and price controls. He talked about "a choice of the way in which we want to organize our economy and our whole society."

Then what about Joe Clark? Why this strong dose of Liberalism and opposition to government action? In

part, it has to be traced to 1949 when the Conservative party added the word "Progressive" in order to emphasize more the notion of progress and growth in the party's policy. Joe Clark emphasizes this strand of Liberalism almost exclusively. It must also be recognized that this attitude of anti-government action is popular today and a real vote-getter. All of the parties are pushing it as if it were a (brand) new idea.

Conservativism in its original forms stressed a nostalgia for the past, a desire to keep things as they are. There was a fear of outside influences (eg.) U.S. capitalism. That has been replaced with the notion of Mr. Clark that he is a North American Canadian. In other words, he sees Canada and the U.S. as one market and therefore is more than happy to ship resources south of the border (eg.) energy.

Conservativism also holds dear the rapid expansion and development of our society by technology. This presents a problem. Technological growth creates rapid and far-reaching change in a society on its road to growth. At the same time, it runs head-on into the desire to keep things as they are without too much change. Joe Clark and the P.C.'s have come down solidly on the side of ever-increasing growth and expansion while trying to patch up the problems such growth creates (eg.) decline of family farms, loss of privacy, increased welfare, etc. by other measures. Unfortunately, the one causes the other and the more of the belief in technology the more the problems will multiply.

And yet you can also hear the call for a return to "the good old days" of Pre-Trudeau Canada with lots of foreign investment, smaller government, etc. There is a nostalgia here, but it is contradicted by a belief in growth.

Curiously, one must come to the conclusion that the P.C.'s and Mr. Clark in particular are more and more embracing Liberalism as their main faith. That means economics must have primacy over politics — a basic reversal of the conservative (faith).

A couple of things come through clearer now. First of all, when we requested material on party platforms and principles we were reminded by the person in Mr. Clark's office that "at best this material has an historical significance and in no way is to be interpreted as being the P.C. position in the coming election." Of course not! There is no continuity. In fact their position has changed drastically.

Secondly, we must look very hard between the lines of a speech like Mr. Clark's to ask what faith underlies it and in what direction it takes us. A lot of things may sound fine but when given a second look, they are not only inconsistent but fail to respond in a Biblical way to the calling and task of government.

Finally, there will be much talk in the next couple of months. I would urge you to ask questions through it all;

- 1) What principles are being pushed here?
- 2) What basic difference is there on this issue from the other parties?
- 3) What difference will this make for our future in Canada?
- 4) What similarity is there between these words and a Christian view?

God bless us in that!

This article was researched in part by Pete Van Geest.

Employ Wanted

Acton: Wilma DeGraaf, R.R. #2 Acton, Ont. L7J 2L8, 17 year old girl looking for a job in a store, small office, factory or farm within Ontario.

Alma: Janet Katerberg, R.R. #2, Alma, Ont. N0B 1A0. Phone 519-638-2260. 18 year old senior high school girl looking for any kind of job in Ontario. I am skilled in secretarial and accounting work. Can begin after school is finished in June.

Ancaster: G. Struiksmo, 536 Carlake Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

Barrie: Velma Vander Horst, 40 Anne St. N., Barrie, Ont. L4N 2B6 (705) 726-1259. 19 year old girl is looking for work dealing with children or the elderly. Has references. Previous experience: waitress, domestic help, gardening and S.W.I.M.:er. Willing to do any type of work.

Beamsville: Ed Renkema, R.R. #3 Beamsville, Ont. Telephone 563-8961. Would like summer job on dairy farm.

Beamsville: Aletta VanderPlaat, Box 1157, Beamsville, Ont. L0R 1B0. 18 year old girl looking for factory, office or store job. First year Calvin college.

Blyth: JoAnne Passchier, R.R. #3 Blyth, Ont. N0M 1H0, Phone (519) 523-9538. 19 year old girl, grade 13 student, experience in household tasks, babysitting, mothers' helper, playground supervision, has license.

Bowmanville: Arthur Hiemstra, 104 Concession St. W., Bowmanville, Ont. 17 year old boy looking for outside work, preferably on a farm.

Brantford: Annette DeBoer, R.R. #7, Brantford, Ont. N3T 5L9. Phone: 519-752-8719. First year Dordt College student, experience in a Dutch Store and farm work. Willing to learn.

Burlington: Dave Vander Woerd, 230 Shoreacres Rd., Burlington, Ont. L7L 2H2. Tel. 416-632-2370, High school student is looking for a summer job.

Caistor Centre: Evelyn Struyk, R.R. #3, Caistor Centre, Ont. L0R 1E0. Phone 957-2222. Mohawk College Student is looking for a secretarial job. Available April 17.

Fordwich: Raymond Borg, R.R. #1, Fordwich, Ont. N0G 1V0. Phone (519) 335-3669. A 17 year old student willing to work at anything.

Forest: Fred Wassink, 77 James Street, Forest, Ont. N0N 1J0. Phone: 519-873-4374. I'm an 18 year old student looking for summer employment. I have 3 years experience in framing and trimming homes, but willing to do anything.

Georgetown: Teresa Vanaarmsdonk, 448 Delrex Blvd., Georgetown, Ont. L7G 4J2, phone (416) 877-1412. 17 year old girl is looking for work, interested mostly in small animals, but will do anything in Ont.

Guelph: Bruce Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1 (519) 824-8529. Turning 16 in Sept. 160 lbs., 5'8" tall. Hard worker, willing to do anything anywhere in Ontario. Two years experience in Fish and Chip business.

Guelph: Alisa Bakker, 208 Waverley Dr., Guelph, Ont. Phone: 822-4782. 1st year Calvin College; Age: 21; Available May 23-Aug. 31; Experience: 3 yrs. office work; short-order cook, house & gardening. Areas preferred: London, Stratford, Guelph and Toronto.

Guelph: Peter and Eric Buss, 72 University Ave. W., Guelph, Ont. N1G 1N7. Call collect 519-824-9528. Peter will be 15 in August, has 2 summers experience on dairy farm. Eric is 13. Both would like to work on farms, not necessarily on same one. Money is not main object.

Guelph: Student 22 years old looking for summer work in the construction field. Have 3 years and several summers experience in residential construction. I am presently enrolled in a construction course in the area college. Have my own transportation. 43 Dufferin St., Guelph, Ont. N1H 4A2. Phone 519-824-2092.

Hamilton: Call Hamilton (416) 387-2701. Wanted ~~student~~ for jobs, preferably on ~~for~~ for girl, 15; boy ~~for~~ experience, board and some pocket money.

Hamilton: Marian Vandenberg, 87 West 5th St., Hamilton, Ont. L9C 3N5. Phone: 383-4932. I am 17 years old looking for summer employment in the Hamilton area. Willing to work at anything. Experienced babysitter.

Hamilton: Corry Geerts, 278 Sanatorium Rd., Hamilton, Ontario, L9C 2A1. Age 18. Willing to do any type of work. (Need some money for college) Special interest in handicapped children. Has experience in housework, babysitting, janitorial work (2 years), working with handicapped adults and children. Available all summer.

Hamilton: Bill Spoelstra, 217 Sanatorium Rd., Hamilton, Ont. L9C 1Z4. Phone 416-383-6436. 16 year old high school student looking for summer employment.

Hamilton: Harold Wiersma, 89 Malton Dr., Hamilton, Ont. 383-8684. ~~Wanting~~ for a job on a farm or construction site.

Huttonville: Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7089. 16 year old student likes summer jobs on a horse farm.

Islington: Agnes Vandergang, 4649 Dundas St. W., Islington, Ont. M9A 1A4. Phone 233-7452. Available early May-late August, Age: 20, 2nd year Chr. College student. Previous summerwork: Nursing Home, Pine Rest Chr. Hospital, Playschool, Interest: Handicapped Children. Preferred location: Toronto.

Listowel: Diane Hiemstra, R.R. #4, Listowel, Ont. L7G 3G9, phone (519) 852-1818. 18 year old looking for work in London, Ont. area, willing to work at anything.

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Edmonton: Jack Miedema, 21 Collier Cres, Hamilton, Ont. L9C 3S7. Telephone 416-389-3072. 16 year old boy would like any kind of summer job close to Edmonton or B.C. Would require room and board.

Lacombe: Calvin student, male 21 needs a job in the Lacombe-Red Deer area for the summer. Can start after Victoria Day, please reply to: Box 567, Lacombe, Alta. T0C 1S0 or 1815 Horton S.E., Grand Rapids, 49507.

Vauxhall: Clara VanderGaast, Box 750, Vauxhall, Alta. T0K 2K0. 16 year old student able to cook, housekeep, take care of kids, and can type or do some accounting. Can begin right after school is finished in June.

Dollard des Ormeaux: Andy Geleynse, 13 Mercier, Dollard des Ormeaux, P.Q. H9A 1H4. Phone: 514-684-7895. 16 year old high school student likes summer job in Ontario on dairy farm.

Truro, N.S.: 56 Farham Rd., Truro, N.S. B2N 2X8. I am 17 years old, would be able to start July 1st. Preferably on a dairy or beef farm.

Help Wanted

Hamilton: George de Boer, R.R. #1 Jerseyville, Hamilton, Ont. L0R 1R0. 648-1547 looking for ~~student~~ over 16 year ~~old~~ for work on a dairy farm, for June through August. Milking experience preferred.

Thousand Islands: Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed: 2-3 waitresses, plus one boy for ground maintenance. Call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

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Elke Christen een zendeling?

In het eerste nummer van de twee-en-twintigste jaargang van het Nederlandse tijdschrift "Kerk en Theologie" schrijft Dr. Van't Hof uit Rotterdam een artikel met de titel: Elk christen een zendeling? Nu als je gelooft dat het christendom de enige ware godsdienst is, en je ook zelf een christen geworden bent, lijkt het me niet moeilijk om het vraagteken in een uitroep te veranderen.

Toen ik even keek naar de eerste zin van de conclusie aan het einde van het artikel was ik blij dat de geleerde schrijver concludeerde: het vraagteken achter onze titel 'elk christen een zendeling?' dient o.i. te vervallen. En hij vervolgde: wij achten op bovengenoemde gronden deze stelling een juist analytisch oordeel: het predikaat zit opgesloten in het subject. Daarmee bedoelt hij: als je een christen bent dan hoort het er bij dat je een gezondene weet, om getuige te zijn van dat enige ware heil dat door Christus in deze wereld gekomen is.

De Leger des Heils soldaat treft de roos, wanneer hij beweert: Ik ben bekeerd om te bekeren. Dat is natuurlijk maar zo'n soldaat die het wat onbeholpen zegt. Maar heel geleerde theologen, b.v. T.A. Kantonen in zijn boek "The Theology of Evangelism" schrijft: 'De leer van de wedergeboorte bevat zeer zeker constructieve implicaties voor de evangelisatie'. Je kunt het ook gewoner zeggen b.v. als je wederomgeboren bent dan zul je in je de drang moeten hebben om te evangeliseren.

Van't Hof wijst er op dat niemand er enig bezwaar tegen zal hebben om uit te spreken dat God de zendende God is. Maar hij stelt wel de vraag of het eigenlijk wel gezegd kan worden van de gemeente of van het gemeentelid 'dat de christelijke gemeente per definitie een missionaire gemeente is en elk christen een zendeling!'

Zo'n honderd jaar lang is de gemeente er al op gewezen dat elke christen een zendbode van God naar de mensheid behoorde te zijn, een geboren zendeling. De gemeente wordt een heilige gemeente, een gemeente apart gezet in de wereld om anderen te vertellen van dat grote heil dat er in Christus te zoeken en te vinden is. Er schuilt in het woordje 'heilig' een doelgerichtheid: geheiligd opdat, geheiligd om te bekeren. En het artikel benadrukt dat Dr. G.C. Berkouwer terecht de zending der kerk behandeld heeft onder het hoofdstuk van de heiligeheid der kerk. Als wij dan als leden van de gemeente van Christus geheiligd zijn tot dienst aan de wereld, tot getuigen van het komende Rijk van God, dan mag dat ook wel duidelijk tot openbaring komen. De Heer Jezus zei het al: Gelijk de Vader Mij gezonden heeft, zend ik ook u. God heeft Jezus niet voor Zichzelf gehouden, doch in de wereld gezonden, ten bate van de wereld; op zijn beurt reserveert Jezus de Zijnen niet voor Zichzelf, maar zendt ze in de wereld om zich te ontrollen ten bate van de wereld met het woord en de daad van de verzoening, met de arbeid aan de vernieuwing van de wereld. Elk christen een zendeling!

Zending en evangelisatie worden dan niet gevuld door mensen uit het feit dat iemand gerechtvaardigd, geheiligd, bekeerd werd, maar zij zijn er als het ware in opgesloten. Van't Hof schrijft: "de missionaire dimensie kan niet zonder schade worden geëlimineerd. Zij behoort niet incidenteel en accidenteel bij het heil, noch als consequentie, want zij is niet iets secundairs, toegevoegd aan het heil: de missionaire dimensie is een implicatie van het heil, behoort er per definitie bij, is een wezenlijk aspect van de leer der verlossing".

Een niet-missionaire gemeente is niet alleen ongehoorzaam aan het z.g. zendingsbevel, zij loopt gevaar de structuren van het heil aan te tasten.

Het artikel dringt aan op bezinning. De gemeente van Christus moet een levende gemeente zijn, elk christen een zendeling. De bezinning zal ook moeten gaan over de manier waarop een christen zendeling zal moeten zijn. "Daarbij zullen de creativiteit der christenen, hun situatie en opnieuw hun historische context veel invloed hebben". In elk geval zal het zendeling wezen betekenen: getuigen zijn. Opstaan en zonder er om heen te draaien, zeggen wat men weet, heeft gezien en gehoord van Jezus Christus, de enige en volkomen Zaligmaker!

J. VanHarmelen

Verkiezingskoorts op de prairies

door F.S. Manor, Prairie Correspondent, Canadian Scene

Op de prairies bereidt men zich voor op een jaar van politiek: eerst een federale verkiezing en minder dan een jaar daarna provinciale verkiezingen in Saskatchewan.

De NDP Regering van Saskatchewan is de laatste van de drie socialistische regeringen! En de regering is vast van plan om de strijd aan te binden tegen de neiging van de bevolking om meer rechts te gaan denken (en stemmen) zoals dat gebeurd is in Brits Columbia en Manitoba. In die twee provincies hebben de NDP Regeringen de verkiezingen verloren en staan de meer conservatieve regeringen nu aan het roer.

Het nieuwe provinciale budget van Saskatchewan was duidelijk een verkiezingsbudget. Hoewel de regering een tekort van \$44 miljoen voorspelde werd de provinciale inkomstenbelasting met 9½% verlaagd.

De winstbelasting voor kleinere zaken werd met 1 procent verlaagd, en bejaarden die recht hebben op een provinciaal supplement op hun pensioen krijgen 25% meer in het vervolg.

De moeilijkheid met zulke

budgetten is natuurlijk dat het problemen schept in de toekomst. Voordat de NDP Regering van Manitoba uit het zadel gewipt werd had men daar een tekort van \$34 miljoen voorspelde. Toen de nieuwe Regering echter aan de macht kwam en een kijkje in de boeken nam bleek dat de vorige regering een tekort van niet minder dan \$210 miljoen had veroorzaakt. De socialisten van toen ontkennen dat natuurlijk, maar het werkelijke tekort is nu al meer dan \$100 miljoen en dat is een heel bedrag voor een provincie van minder dan een miljoen inwoners.

De Regering wordt nu hevig aangevallen iedere keer als het een nieuwe bezuinigingsmaatregel aankondigt. De meeste projecten waaraan geld verloren wordt zijn echter begonnen door de socialistische regering en worden nu stuk voor stuk geannuleerd, en dat leidt uiteraard tot het ontslag van een groot aantal ambtenaren. Er wordt erg bezuinigd, maar iedere keer als een nieuwe bezuinigingsmaatregel wordt uitgevoerd kost het iemand zijn baan.

Er wordt druk gespeculeerd over de politieke toekomst van de vroegere Premier van Manitoba Ed Schreyer. Sommige Liberale Ministers in

Ottawa hebben openlijk gezegd dat zij hem zouden verwelkomen als een Liberaal kandidaat in de komende federale verkiezingen. Schreyer heeft nadrukkelijk verklaard dat hij niet van plan is om Manitoba te verlaten, maar de geruchten blijven de ronde doen. Als de Liberalen er niet in slagen hem over te halen dan hebben zij weinig kans om winst te boeken in Manitoba. Hun populaire vroegere Minister van Defensie Jim Richardson heeft alle banden met Eerste Minister Trudeau verbroken omdat hij het niet eens kan worden met diens politiek van tweetaligheid en zijn opvattingen over Quebec.

De federale Regering heeft onlangs een kabinetsvergadering gehouden in Regina die er duidelijk op gericht was om de Liberale kansen een beetje kracht bij te zetten — in de verkiezingen van 1974 werden in de prairie provincies slechts vijf Liberalen gekozen, n.l. drie in Saskatchewan en twee in Manitoba. Verleden jaar kregen zij er ook een in Alberta toen Jack Horner de Conservatieven verliet en zijn plaats innam onder de Liberalen. Thans hebben de Conservatieven hier 35 van de 45 zetels, terwijl de New Democrats de overige vier zetels bezetten.

PERSOVERZICHT

door Carl D. Tuyl

•Sovjet President Leonid Brezhnev kondigde aan dat ook Rusland bereid is om de productie van de zogenaarde neutronen bom te staken. President Carter antwoordde echter dat dat aanbod niet aanvaardbaar was omdat Rusland in het Westen al een overmacht in tank-sterkte heeft. De neutronen bom is voornamelijk een anti-tank wapen. Carter wil meer bewapeningsbeperking van Russische zijde. In diplomatische kringen wordt gevreesd dat de onderhandelingen omtrent bewapeningsbeperkingen nog meer gecompliceerd zullen worden.

•Een Zuid-Koreaans lijnvliegtuig dat boven Rusland verdwaalde werd tot een noodlanding gedwongen. Passagiers van het toestel zeiden dat Russische jagers het vuur hadden geopend tengevolge waarvan twee personen aan boord van het Zuid-Koreaans vliegtuig het leven verloren. Er was nogal wat spekulatie over het feit dat de Zuid-Koreaanse piloot zover uit zijn koers was geraakt.

•Er is onenigheid onder de vooraanstaande figuren van de Palestijnse Bevrijdings Organisatie. Yasser Arafat heeft zijn leidende functie moeten verdedigen door een nogal talrijke groep van tegenstanders te isoleren. De pers vermeldde dat het verzet tegen Arafat voornamelijk kwam van Aby Daoud die indertijd verantwoordelijk werd gehouden voor het bloedbad ten tijde van de Olympische Spelen in München.

•Zesduizend Israëlische demonstranten protesteerden tegen wat de "verstarde" houding van Begin werd genoemd. De demonstranten wensten meer aanpassingsvermogen in de buitenlandse politiek van het huidige Israëlische bewind.

•Een revolutie in Afghanistan schijnt de regering van President Mohammad Daoud ontroond te hebben. Berichten uit Kabul, de hoofdstad van Afghanistan spraken over tankgevechten in de straten van die stad.

•Vluchtelingen uit Cambodja vertellen van de verschrikkelijke terreur uitgeoefend door het tegenwoordige Kmer Rouge regime. Massale moordpartijen schijnen schering en inslag te zijn. Het Canadese parlement sprak zich uit tegen deze gewelddaden en ook President Carter heeft zich in het publiek tegen deze mens-onterende toestanden uitgedrukt.

•In Amsterdam werd een Van Gogh zelfportret zwaar beschadigd door een geestelijk gestoorde artiest, die op deze wijze protesteerde tegen het feit dat hij niet langer in aanmerking kwam voor regerings-subsidie.

•De Italiaanse politie zet haar spuren naar de plaats waar Aldo Moro gevonden wordt gehouden voort. De laatste grootse onderzoeken concentreren zich in de havenstad Genua.

•Het onderwerp "verslaving" kwam nogal ter sprake in de pers. Zo werd vermeld dat Mevrouw Ford, echtgenote van de vroegere Amerikaanse president, goede vorderingen maakte in haar pogingen om zich van alkohol-en medicijnverslaving te bevrijden.

•De R.C.M.P. nam op het vliegveld van Toronto cocaine met een waarde van 10 miljoen dollar in beslag. En de burgemeester van Brandon, Manitoba, vroeg zijn gemeenteraad om verlof om een alkoholontwenningskuur te ondergaan. De vroede vaderen gaven de burgemeester het gevraagde verlof met behoud van salaris.

Het evangelie in de zending

Als Reformed Christenen in Noord-Amerika hebben we weinig te maken met het Werelddiakonaat, de zendingstaak van De Wereldraad van Kerken; gedeeltelijk omdat de Wereldraad niet alleen bestaat uit Christelijke kerken, voor zover wij weten, en gedeeltelijk vanwege het mondeline zo niet financiële support van de Zuid Afrikaanse terroristen uit bezorgdheid voor de onderdrukte kleurlingen.

Er schijnt een wijd verspreide opinie te bestaan onder de leden van de Wereldraad dat strijden voor de armen is strijden voor God, ongeacht de manier waarop er gevonden wordt.

Toch zijn sommigen zich bewust dat het brengen van het Evangelie nog steeds het belangrijkste is van de zending.

Het volgende artikel is overgenomen uit een diakonaal rapport over Zuid Amerika uit het Geref. Weekblad van 3 februari. Het is geschreven door Mr. S.S. van Dijk...

"Met Brazilië gaat het goed maar met de bevolking slecht", zei de vorige Braziliaanse president in een onbewaakt moment van eerlijkheid. En de situatie is sindsdien praktisch niet verbeterd. De grote meerderheid van de bevolking leeft als paupers in een rijk land.

Waar is de helper in deze situatie? De echte helper, niet de uitdeler van aalmoezen, de pleisterplakker...

Wie niet gesdesillusioneerd wil raken, moet beginnen met zich geen illusies te maken. Het beeld van de druppel op de gloeiende plaat, dringt zich in dit verband naar voren. Kan onze diakonale hulp in zo'n gloeiende-plaatsituatie ooit meer zijn dan een druppel die sissen verdamp?

We hebben in het Werelddiakonaat nl. niet in de eerste plaats te maken met dingen, structuren, systemen, maar met mensen.

Mensen kunnen zich bekeren — van de dood naar het leven. Mensen kunnen liefhebben, en de liefde overwint. Mensen kunnen de Geest ontvangen — de Geest die geneest en levend maakt.

Het Koninkrijk Gods is in deze wereld zo weinig in aanzien en onbetekenend, dat je het inderdaad gemakkelijk kan vergelijken met een druppel op een gloeiende plaat. Maar Jezus gebruikt zelf liever andere beelden: dat van het zuurdeeg dat onder het meel bedolven wordt, maar straks is het hele deeg doorzuurd. En dat van het allerkleinste mosterdzaadje — maar het groeit uit tot een struik die de hele tuin vult.

Het Werelddiakonaat zoekt aansluiting bij mensen in

Zuid-Amerika die datzelfde geloven. Zij formuleren het vaak wat anders dan wij. Ze hebben maatschappelijk en politiek misschien heel andere opvattingen dan die door ons worden aangehangen.

Maar ze zijn wel bezig het onmogelijke tot stand te brengen. Ze wekken hoop in volstrekt hopeloze situaties. Ze doen gevoelens van menselijke waardigheid herleven, door oprechte aandacht te tonen voor de verachten.

Een kindercreche, een kleuterschooltje, wat landbouwvoortlichting, een alfabetisatie-kursus, een huisvrouwenclubje, een voedselpakketje voor de politieke gevangenen, de poging om er achter te komen of een "verdwenen persoon" nog leeft — de lijst kan nog heel wat

langer worden gemaakt. Dat alles heeft natuurlijk zijn eigen intrinsieke waarde. Maar wat is de uitwerking ervan maar gering, gemeten aan de omvang van de bestaande problemen! En wanneer men dan nog in aanmerking neemt, ten koste van hoeveel inspanning en offers van de medewerkers ze tot stand worden gebracht, dan blijft er weinig plaats voor illusies.

Toch gaan ze door met hun werk, onze vrienden in Zuid-Amerika. Ze houden vol (en wij willen hen blijven helpen!) — niet omdat zij onverbeterlijke optimisten zijn. Maar omdat ze blijven geloven in andere waarden dan die kunnen worden uitgedrukt in categorieën van macht en rijkdom.

Internationale Postzegel tentoonstelling

De Philatelistische Dienst van de Nederlandse PTT zal met een inzending deelnemen aan de Internationale Postzegeltentoonstelling CAPEX '78, die van 9 tot 18 juni as. in Toronto wordt gehouden.

De Nederlandse stand zal worden bezet door een ambtenaar en een assistente van de philatelistische dienst en twee of drie Dutch-Canadian jongedames uit Toronto.

Voor verdere informatie hierover contact de Royal Netherlands Embassy, 275 Slater St., Ottawa, Ont. K1P 5H9.

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19e Olivier van Noort legpenning uitgereikt

Het Nederlandse Emigratiefonds heeft de Olivier van Noort legpenning in zilver toegekend aan de heer C.C.A. Blommesteijn, staflid van de Catholic Immigrant Services te Montreal.

Ruim twintig jaar heeft de heer Blommesteijn zich ingezet voor de immigratie naar Canada, in het bijzonder de Nederlandse immigratie. Hij was jarenlang lid van de Canadian Netherlands Immigration Council. Bij de opvang en begeleiding van vele Nederlanders in Canada speelde hij een belangrijke rol.

Met deze onderscheiding werden zijn grote verdiensten gedurende een lange en belangrijke periode in het na-oorlogse immigratie-tijdperk door de Nederlandse autoriteiten erkend.

Temidden van vele vrienden werd de uitreiking op 5 april verricht door de Nederlandse

Landbouw- en Emigratieraad, Ir. F. Jensma, tijdens een receptie ten huize van de heer C.H.G. Witt, Nederlands Consul-Generaal te Montreal.

De medaille is genoemd naar de eerste Nederlandse zeevaarder, die een tocht rond de wereld maakte, thans bijna vier eeuwen geleden.

TS/s Stefan Batory

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Thrift	Sat. May 13	Mon. May 22	Tue. May 23	Fri. May 26
SUMMER SEASON	Wed. June 14	Fri. June 23	Sat. June 24	Tue. June 27
	Sat. July 22	Mon. July 31	Tue. Aug. 1	Fri. Aug. 4
THRIFT	Wed. Aug. 23	Fri. Sept. 1	Sat. Sept. 2	Tue. Sept. 5
SEASON	Sat. Sept. 23	Mon. Oct. 2	Tue. Oct. 3	Fri. Oct. 6
	Wed. Oct. 25	Fri. Nov. 3	Sat. Nov. 4	Tue. Nov. 7

1978 WESTBOUND 1978

	Gdynia Departure	Rotterdam Arrival	London Arrival	Montreal Arrival
THRIFT	Fri. Apr. 28	Mon. May 1	Tue. May 2	Thur. May 11
SEASON	Tue. May 30	Fri. June 2	Sat. June 3	Mon. June 12
	Sat. July 1	Tue. July 4	Wed. July 5	Fri. July 14
SUMMER SEASON	Tue. Aug. 8	Fri. Aug. 11	Sat. Aug. 12	Mon. Aug. 21
	Fri. Sept. 8	Mon. Sept. 11	Tue. Sept. 12	Thur. Sept. 21
THRIFT	Tue. Oct. 10	Fri. Oct. 13	Sat. Oct. 14	Mon. Oct. 23

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Gemeente Velsen ©

door Gé Verhoog

12

"Natuurlijk denken jullie; waarom moeten we nu ook nog op Zondag naar school," begint de meester, "zijn de lessen in de week niet genoeg? Stel je gerust..."

"O meester," valt een jongen blijmoedig geruststellend in, "dat hebben we niet gedacht; als we niet willen, kunnen we niet, dan late we de school gewoon barsten."

"Stel je gerust," herhaalt de meester onverstoord, "we maken geen sommen en gaan niet rekenen: we willen nu ontdekken, wat de Zondag is. Een aparte dag, een dag waar we allen van genieten, waar we alles kunnen doen, wat plezierig is en we in de week niet kunnen doen. Ja, nietwaar, als je in de week voor je moeder boodschappen moet doen..."

"Ja amme!" valt een jongen uit, "doen ik nooit voor d'r, Laan ze dat zellef doen."

"Of we gaan op de boerderijen helpen met de bonenpluk..."

Veel vingers slingeren in de lucht. "Meester! Meester! Ik heb vijf zakken bonen afgehaald voor de fabriek in Beverwijk en raai nou es hoeveel cente ik wel kreeg?"

"Op Zondag doen we plezierige dingen," gaat de meester voort, "Ik vertel straks een verhaal uit de Bijbel, we gaan met elkaar zingen en misschien kunnen we gekleurde plaatjes verdelen met..."

"Verdienen?" Een paar jongens springen opgewonden op de bank, "waarmee, meester? Zalle we onkruid wieë in uw tuintje? Zalle we met Kerst konijne derlui nek omdraaie?"

"We verdienen die plaatjes met het opzeggen van een tekst uit de Bijbel," vervolgt de meester kalm, "heel gemakkelijk is dat en als het dan Kerst is vieren we met elkaar Kerstfeest en zeggen die teksten op, zingen we Kerstliederen, die we hier op de Zondagschool gaan leren. Dan krijgen jullie chocolademelk en een krentenbol."

Er gaat een kreet van verrukking op: dit is het toppunt van heerlijkheden. "Voor niets, meester?"

"Helemaal voor niets," De meester tracht zijn eigen fantasie in werkelijkheid om te zetten: hoe komt hij erbij, de kinderen met Kerst chocolademelk plus krentenbol aan te bieden — waar zal hij het geld vandaan moeten halen? Hij zal gaan sparen en wellicht is de heer Hovy bereid iets bij te leggen voor dit uitzonderlijke feest en voorts kan zijn eigen familie wel iets missen — het moet doorgaan, dit feest. Kerstfeest op de Heide, het moet. Hij stelt zichzelf hiermede gerust terwijl hij doorgaat met vertellen en hen tracht bij te brengen, dat de Zondag een dag is, waaraan men meer dan andere dagen de gelegenheid heeft aan God te denken, aan Jezus. Ze kennen deze namen heel goed, maar dan als vloek; het is niet gemakkelijk deze kinderen het verschil te doen begrijpen en in eindeloos geduld leert de meester hen, hoe zij zich God moeten voorstellen, wat de Bijbel is en waarom zij naar de Bijbelverhalen moeten luisteren.

Het uur is snel voorbij; als allen wegrennen, roepen enkelen: "Meester, we komen de volgende Zondag weer!" Anderen spuwen als grote krels op de grond, duwen hun kleine vuisten in de rafelige broekzakken en zeggen: "Nou meester, 't wordt mij te vroom, as 't zo doorgaat zal ik nooit meer magge vloeke en nooit een borrel nemen, mijn niet gezien."

"Hoe was het," vraagt Mietje, als Pieter binnenkomt.

Hij laat zich in de krakende rieten leunstoel zakken. "Och, ze zijn erg rumoerig, daarbij zo ontstellend opper-

vlakkig; er is niets, maar dan ook niets aan hun opvoeding gedaan." Hij ziet even naar buiten, waar een speelse Julizon over de vlakte schijnt. "Ze hebben geen besef van beschaving, van zich gedragen, van plannen voor zichzelf, er is weinig interesse, dit alles moet ik hen eerst bijbrengen. Gelukkig zijn we jong en kunnen wij het hen bijbrengen; we hebben een heel leven voor ons en zullen dit tot het laatste uur gebruiken."

De meester ziet, hoe zijn vrouw de tafel dekt; het witte linnen geeft een feestelijke glans in de kleine kamer. De maaltijd is niet rijk, want het salaris is klein, maar wat God zegent, is gezegend.

"Heb je zin naar de kerk van Bloemendaal te gaan?" vraagt Pieter haar.

"Waarom zou ik daar geen zin in hebben?" vraagt ze lachend, "dit moeten we elke Zondag volhouden."

Hij ziet haar aan. "Je omstandigheden kunnen bezwaarlijk voor je worden."

Ze bloost licht, dan lacht ze stil: "Een kind verwachten is een gezonde ziekte en wandelen is goed." Ze slaat haar armen om zijn hals, ze kussen elkaar lang. Het is een zoet geheim tussen hen — ze draagt een kind onder haar liefdevol hart.

"We moeten dit zo lang mogelijk volhouden, het wandelen en naar de kerk gaan," zegt ze zacht, "hoe zullen we deze dagelijkse arbeid kunnen verrichten als we niet telkens weer een goede versterkende kerkdienst bijwonen? Ik voel steeds opnieuw, hoe God met ons is en ons helpt—"

ken voort, die allerlei plannen inhouden.

"Het kan niet anders," zegt Pieter, "deze duinenrij ligt te dicht bij Haarlem en Amsterdam; bovendien is de Zaanstreek er ook nog; hoe kan men toch zeggen dat hier niets gebeuren gaat als het kanaal gereed is? Deze streek roept om bewoners, is er klaar voor."

Mietje ziet rond; de verre horizon met de blauwe lucht; de blonde duinen met hun helmen, het is als hoort ze de zee ruisen en ginds is weer de dichte bebossing van de bultens "Waterland" en "Meervliet". Achter hen bergen wit zand, blinkend in de zon en enkele hyskransen; hier en daar een bouwloods van de Engelse Kanaalmaatschappij. In de vlakte van de Breesaap schaars verspreid de kleine boerderijen: de boeren als koningen heersend in deze vrije landstreek. "Nee," zegt ze nadenkend, "dit gaat niet weg; ik hoorde reeds van nieuwe winkels bij het sluisgraafwerk..."

"We hebben een storekeeper," lacht Pieter, "de Engelsen graven dus niet allen, deze winkelier, hoe heet hij ook weer? Alfred Franklin, heeft het zakenleven aangevat en hij kon het slechter doen. De man is op en top zakenman. Er bestaan plannen ten noorden van het kanaal een groot kruideniersbedrijf te stichten, er is wel vraag naar."

"O, maar dan komt daar een dorp," voorspelt Mietje, "waar winkels zijn, wonen mensen."

"Als het dorp dan maar niet pal bij de sluis gebouwd wordt," zegt Pieter, "ze moeten het meteen goed plannen en

bezem van boomtakken staat er naast. Achter de wanstantige schoorsteen op het dak is een dakkapelletje met gesloten houten luik.

"De meester op stap met de juffrouw?" horen ze ineens een stem; de boer komt op zijn klompen van achter het huis naar hen toe, "nou, ik moet zeggen dat u het slechter kan doen, man, man, wat een weer! Als het zo doorgaat staan de koeien met Kerst nog in 't land."

"Dat zal een vreemde Kerst worden voor de koeien," ontdekt de meester geamuseerd, "ik geloof trouwens niet, dat het in December nog zomer zal zijn."

"Je bent een ongelovige Thomas," hoofdschudt de boer, de handen in de broekzakken stekend om zijn broek op te hijsen; "waar gaat de reis naar toe?"

"Naar Bloemendaal," antwoordt de meester, "we gaan naar de kerk."

De boer herinnert zich iets. "O ja, jullie horen bij de fijnen."

"Je zegt, dat ik een ongelovige Thomas ben," plaagt de meester, "welnu: daarom hoor ik in de kerk."

De boer schudt zijn hoofd weer, "Dan moet je er juist niet zijn."

"Dan moet jij er wel zijn," houdt de meester vol.

Het gaat de boer te ver. "Mijn Kreli sitt op jullie school," zegt hij, "en hij leert er niets, maar wat kan mij dat schelen; hij is uit de weg en kan dan geen boevenstreken uithalen; maar hij luistert wel graag naar je verhalen en die vertelt hij dan weer tegen mij — nou, ik moet zeggen, dat je van de tongrem bent gesnejen." Hij knikt naar de meester.

"Waarom leert hij niets?" kan Mietje niet nalaten te vragen.

De boer haalt de schouders op. "Dat jong kan geen sommen maken en uit mooie boekjes lezen, dat leertie nooit. De koe mot kalven en de aarpels gerooid, daar denkt het jong an en dat is maar goed, want dat is alles nodig voor een boer." Hij doet een stap naderbij: "School is goed als je niets anders te doen het maar een mens moet kenne werke, dat is punt een, vatten jullie?"

De meester knikt instemmend. "Geheel en al, je hebt gelijk. Je zou echter meer kunnen verdienen en daar door minder zorg hebben als je kunt lezen en brieven schrijven, vandaar de school." Hij steekt zijn hand op: "We gaan verder met wandelen en stuur je Kreli gerust naar school, het zal goed voor hem zijn."

Het is een genot, deze wandeling: De duinen bij "Duin en Kruidberg" rijzen gracieus op, de bijzondere plantengroei in het wild is van een geheel aparte schoonheid en de vele machtige bomen laten het zonlicht door als groen kristal.

Mietje lacht om een invalende gedachte. "Je bent zo somber met je voorspellingen als je het over deze landstreek hebt: waarom zou deze rust verdwijnen? Laten we hopen, dat het zo paradijselijk blijft."

De meester loopt zwijgend voort, dan zegt hij: "Ik kan het mij niet voorstellen, dat een kanaal met een haven en sluizenwerken de paradijselijke natuur niet zal aantasten en zou handhaven — er zullen steeds meer mensen komen en waar mensen zijn, komen woningen en winkels en zo voort. Waar de mensen wonen, wordt de natuur bedorven. Daarbij: weet je dat de firma Groen in Den Helder een grote handel heeft in zeevis? Den Helder is belangrijk omdat het Noord-Hollands kanaal daar zijn haven heeft, maar je kunt op je vingers uitstellen, dat Den Helder straks na opening van dit Noordzeekanaal als grote vishaven heeft afgedaan. Handel kiest nu eenmaal de kortste weg."



Noordzeekanaal met havenmond en pieren omstreeks 1880. Nu is alles bewoond. Rechts: Ymuiden [gem. Velsen]. Links: Hoogovens en staalfabrieken en papierfabriek. Gemeentearchief Velsen ©

"Lief wifke," zegt de meester, het is een nieuwe naam voor haar, die hij tot in het diepst van zijn hart bemint. Als de maaltijd voorbij is, neemt hij de Bijbel uit de kast. "Zonder jou was ik niet tot het sterke geloof gekomen," zegt hij nadenkend, "jij bent..."

Ze heft even haar handen in afweer. "Nee, nee Pieter, dat heb ik niet kunnen doen, wie ben ik... Dit heeft God zo geleid, omdat Hij voor jou een taak had en je ervoor klaar wilde maken. Je was er nog niet klaar voor."

"Nu wel?" vraagt hij doordringend. Ze ziet hem open aan. "Nu wel," antwoordt ze vast.

In de middag wandelen ze samen naar Bloemendaal. Het is een verre wandeling maar een genot voor beiden, want de natuur is hier van een rijke weelde en de vogels juichen boven hun hoofden in de rijke bomenpracht. Als vanzelf brengen deze tochten gesprek-

een flink stuk van het kanaal af bouwen. Huizen bij een haven worden altijd beruchte buurten.

"Waarom zou dit niet zo zijn?" overweegt Mietje, "er is ruimte in overvloed en misschien wordt het hier agrarisch belangrijk."

"Misschien," weifelt Pieter, "het is echter al gebleken, dat het kanaalwerk grondwater naar zich toentrekt en dit grondwater komt uit de Breesaap met het gevolg, dat het gebied droger wordt en dat is voor de boer niet aantrekkelijk."

Ze passeren een kleine boerderij, laag gebouwd met pannen dak en kleine vierkante ruitjes als vensters. Voor de houten vervoerloze deur een afdak van boomstammen en vastgebonden stro; op het gele klinkerstraatje staat een aarden vat, dat voor de inmaak gebruikt zal worden; een houten ton met ijzeren banden doet dienst als emmer, want een

Classified Advertising

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Calvinist Contact

99 NIAGARA STREET
ST.CATHARINES, ONT.
L2R 4L3
Tel:416-682-5614

Notes of Thanks

EERKES: We wish to express our thanks to our children and grandchildren, also to all our friends and relatives for the gifts, flowers and many cards received from them on the occasion of our 45th anniversary. Mr. & Mrs. Eppo and Epke Eerkes, 12802-120 St., Edmonton.

OKKEMA: We sincerely thank our family, friends and community for your warm wishes, cards and your presence to help make our 25th wedding anniversary such a joyful celebration. The gifts donated towards the CRWRC are also very much appreciated. Praise the Lord for His goodness and kindness towards us all. Orval and Ann Okkema, Chatham, Ont.

Births

BRASZ: A new life from God. Joyfully we announce that the Lord has entrusted into our care, JENNIFER MELISSA, born Oct. 11, 1977. A sister for Herman, Franklin, and Michelle. Henk and Suzanna Brasz, 15 Dundalk Court, St.Catharines, Ont.

DAM: With joy and gratitude to God, the giver of life, Ron and Tilda Dam are happy to announce the birth of their second child, SELENA NICOLE, born April 24, 1978. A little sister for Michael. Second grandchild for Mr. & Mrs. Joe Zantingh, Smithville, Ont. and 28th grandchild for Mr. & Mrs. L. Dam, Beamsdale, Ont. 5 Garden Drive, Grimsby, Ont. L3M 3X8.

DEBOER: Harry and Anita thank God for the safe arrival of their second son, DARYL, on April 20, 1978. A brother for Kevin. R.R. #3 Caledonia.

DE JAGER: "Before I formed you in the womb I knew you; before you came to birth, I consecrated you. Jeremiah 1:5. On April 17, 1978 God blessed our marriage with a daughter, JOANNA BETSIE. Thankful parents, Julius and JoAnne de Jager, 70 Elizabeth St., Stratford, Ont. N5A 4Z2.

DYKSTRA: With praise and thanks to God for His great Gift of Life, we wish to announce the birth of our first child, a daughter, ANNA MARIE LYNNE, born April 17, 1978. Grateful parents: Arnold and Anna Dykstra, 324 Appleby Line, Burlington.

KOOMAN: "Let the children come to me..." Matthew 19:14a God has entrusted one of His little ones to the care of Simon and Lynn. Their joyful task of leading 8 lbs, 1/2 oz, JONATHAN HENRY, in His ways began on April 25. Helping them through example and prayer will be his grandparents, Mrs. J. Kooiman of Stoney Creek, Ont. and Mr. & Mrs. H. De Wit of Inwood, Iowa, his great-grandparents, Mr. & Mrs. S. Kooiman of Soest, The Netherlands, plus relatives and friends. R.R. #2, Niagara-on-the-Lake, LOS 1J0.

Births

MOLENAAR: With gladness we welcome our special eighth Wedding Anniversary gift, our fourth chosen child, a long-awaited little brother for Ingrid, and Kimberley and Jason. We named him, JEF-FEREY NELSON" born October 31, 1974. Andy and Nel Molenaar (nee Van Duyvenvoorde), 9093 Wright Street R.R. #6, Langley, B.C. V3A 4P9.

REININK: Kor and Hilda are thankful to the Lord for the safe arrival of their first child, a son, FRANK WILLIAM, born April 18, 1978. Proud grandparents are Mr. & Mrs. K. Fluit, Wellandport, and Mr. & Mrs. F. Reinink, Walton, R.R. #4 Walton, Ontario.

TEBRAKE: Heidi and John are happy to announce the arrival of their first child, RACHEL DEANNE on March 31, 1978. First grandchild for Mr. & Mrs. R. Biel, Alma, and 26th grandchild for Mr. G. Te Brake, Burlington. 281 Main St., Cambridge, Ont. N1R 1X8.

VAN BERKEL: God is so good! He has blessed us (John & Anja) with the arrival of JONATHAN PETER on April 20, 1978. Fourth grandchild for Mr. & Mrs. J. Van Berkel of Beamsville, Ont. and first grandchild for Mr. & Mrs. P. Vandermeer of Niagara on the Lake, Ont. Creek Rd., R.R. #3 Niagara on the Lake, Ont. LOS 1J0.

VANDER PLOEG: Increasing joy filled our hearts and home, when the Lord blessed us with the birth of another child, HEIDI JOY, April 17, 1978. A sister for Marcella, Edward and Kevin. Parents: Albert & Ina Vander Ploeg. 16th grandchild for Mr. & Mrs. Gerrit Otten, Beamsville, Ont. 19th grandchild for Mr. & Mrs. Fred Vander Ploeg, Centreville, Nova Scotia. P.O. Box 1179, Beamsville, Ont. L0R 1B0.

WELMERS: Arnold and Anne are happy to announce the safe arrival of their first child, a son, born April 27, 1978. He is truly a gift from the Lord and therefore we have named him, JONATHAN PETER. The proud parents are Arnold & Anne Welmers, 4424 Longmoor Drive, Burlington, Ont. He is the 17th grandchild of Mr. & Mrs. John De Jong of Welland Junction, and 8th grandchild of Mr. & Mrs. William Welmers of Burlington.

Marriages

BELDMAN-DYKSTRA: Mr. & Mrs. Bill Beldman, London, Ont. are happy to announce the forthcoming marriage of their daughter, WILMA to RICHARD ALLEN DYKSTRA, son of Mr. & Mrs. Jack Dykstra, St. Thomas, Ont. This ceremony will take place D.V. May 27, 1978 at 3:30 p.m. in the Bethel Christian Reformed Church, London, Ont. Rev. Alvin Beukema officiating. Future address is: 88 Forest Ave., St. Thomas, Ontario.

DYKSTRA-VAN BOOM: Mr. & Mrs. Sake Dykstra are pleased to announce the forthcoming marriage of their daughter, ROELINA to ROBERT, son of Mr. & Mrs. Cornelius Van Boom of Edmonton, Alta. The ceremony will take place D.V. in the Christian Reformed Church of Collingwood, Ont. on May 20, 1978 at 3:00 p.m. Rev. L. Praamsma officiating.

KRYGER-GROOT: Mr. & Mrs. Mark Kryger and Mr. & Mrs. Norman Groot are happy to announce the forthcoming marriage of their children, ENA and GEORGE on Friday, June 2, 1978 D.V. at 7:30 p.m. in the Christian Reformed Church, Smithers, B.C. Rev. S. Postine officiating. Future address: Box 116, Houston, B.C.

Marriages

HOGETERP-SCHIPPER: Mr. & Mrs. John Hogeterp of Jarvis, Ont. and Mr. & Mrs. Albert Schipper of Argyle Shore, Prince Edward Island, are pleased to announce the marriage uniting their children, HAZEL and LARRY. This joyous occasion will take place D.V. May 19, 1978 at 7:30 p.m. in the Ebenezer Christian Reformed Church, Jarvis, Ont. Rev. Peter Brouwer officiating. For as the heavens are high above the earth, so great is His steadfast love toward those who fear Him. Ps. 103:11. 88 Green Street, Apt. 19, Charlottetown, P.E.I.

KNOOPS-HESSELS: Mr. & Mrs. Klaas Knoops and Mr. & Mrs. Gerald Hessels are happy to announce the marriage of their children, WENDY ELISABETH and JOHN MELVIN. The wedding will take place the Lord willing on June 10, 1978 at 2:30 o'clock p.m. in the Fellowship Christian Reformed Church, 80 Thistledown Boulevard, Rexdale, Ontario. Reverend Peter Nicolai officiating. 1250 Mississauga Valley Boulevard, Unit 100, Mississauga, Ont. L5A 3R6.

TIMAN -VANDER LINDE: Mr. & Mrs. J.F. Timan of Kingston and Mrs. W. Vander Linde of Glencoe, are happy to announce the forthcoming marriage of their children, EVELYN and RALPH, on Saturday, May 13, 1978 at 4 p.m. D.V. at the Christian Reformed Church, Kingston, Ontario. Rev. W. Dykstra officiating.

Anniversaries

Scherpenzeel 1928 St.Catharines 1978 With joy and thankfulness to the Lord we congratulate our parents,

JOHN and HELEN BAKKER (nee Poot)

on their 50th Wedding Anniversary, May 10, 1978. It is our prayer that God will continue to bless them in the years to come. Their thankful children and grandchildren, Dave & Ann Bakker; Jo-anne, Joyce, Sharon, David Arie & Dorothy Bakker; Albert and Helen Bezuyen; Christopher and Karen; Martin, Dwayne, Robin John & Grace Bakker; Margaret, Linda, John, Ken, Robert Bert & Ruth Bakker; Beth Anne, Alan, Kathryn, Jeffrey Cecil & Irene Simpson; Randy, Philip, Melissa

A reception will be held on Wednesday, May 10, 1978 from 7-9 p.m. in the Trinity Christian Reformed Church Fellowship Hall. Best wishes only please. Home Address: c/o Bakker & Sons Nurseries, R.R. #3, 3rd St. Louth, St.Catharines, L2R 6P9.

1928 1978 Nes. (W.D.) Kitchener Delight thyself also in the Lord and He shall give thee the desires of thine heart. Ps. 37:4.

With joy and thankfulness to our Heavenly father, we hope to celebrate on May 15, D.V., the 50th Wedding Anniversary of our parents and grandparents,

RONALD BOELENS

and

AUKJE BOELENS (nee Eelkema)

We pray that God will continue to bless and guide them in the years to come. Their thankful children:

Menno & Jenny Boelens—Burlington, Ont. Wes & Frances Boelens—Wyoming, Ont.

Bill & Betty Hoekstra—Kitchener, Ont.

and 14 grandchildren.

Open house 8-10 p.m. at the 1st Christian Reformed Church, Kitchener. Best wishes only. Home address: 11 Graber Place, Kitchener, Ont.

Anniversaries

Opende 1938 Newcastle 1978 But they that seek the Lord shall not want any good thing. Ps. 34:10b With you, and with thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

JOHN and S. BRINK (nee v.d. Heide)

the occasion of their 40th wedding anniversary on May 20, 1978. We pray that God will bless and keep them in the years to come. Their thankful children, Miner & Wilma Brink—Newcastle John & Dora Rozema—Bowmanville Frank & Florence Brink—Waterville, N.S.

John & Winnie Boorsma—Bowmanville

Pete & Ann Engelsman—Lakefield Carl & Roelie Brink—Bowmanville Eugene & Grace Riens—Orangeville

John Brink & Mary Vogel—Ottawa and 20 grandchildren.

Open house on May 20th, 8-10 p.m. at Knox Christian School, Bowmanville. Home address: 237 Manvers, Newcastle, Ont. Best wishes only.

Idskenhuijzen (Fr.) Oshawa (Ont.) 1928 May 10 1978

For bodily exercise profiteth little: but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. I Timothy 4:8

With joy and thankfulness to the Lord we are happy to announce the 50th Anniversary of our dear parents and grandparents,

FRED BOLHUIS

and

EVELYN BOLHUIS-v.d. Meer

As their thankful children and grandchildren we pray that the Lord will continue to bless them and keep them in His care.

Pete & Edna Buma; George & Irene, Diane, David—Whitby Jan & Flossy Bothuis; Bob, Sherylyn, Mark,—Ann Arbor, Mich. Leo & Cora Lootsma; Deborah, Ronnie, Freddy—Oshawa

Andy & Jenny Mast; Rick, Elly, Fred—Brampton Wayne & Irene McMillan; Pat, Sue, Todd, Michell—Oshawa

Open house May 20, from 3 to 5 at Hebron C.R.C. Whitby, Ont. Home address: 333 Simcoe St. W., Apt. 202, Oshawa, Ont.

Anniversaries

"Great is Thy Faithfulness,O God our Father" Hymn 408.

With thankful hearts to God we hope to celebrate on May 17, 1978 the 50th Wedding Anniversary of our dear parents, grandparents,

MEINDERT and ANTJE BOORSMA (nee de Kroon)

Their grateful children:

Mrs. Kay Coleman—Richmond, B.C.

Alice & Gordon Livingston—Mississauga, Ont.

Sophie & Stephen Lewis—Delta, B.C.

Julius & Joyce Boorsma—Delta, B.C.

Patricia & John Bartram—Delta, B.C.

15 grandchildren and 1 great-grandchild.

Suite 7-4603 Evergreen Lane, Delta, B.C. V4K 2V7.

1938 1978

Emmen, Neth. Orangeville, Ont. On May 24, 1978 the Lord willing, we will celebrate with our parents and grandparents,

ROELOF BOUWERS

and

JOHANNA BOUWERS (nee Askes)

the occasion of their 40th wedding anniversary. We thank God for His love and guidance through these years and pray that He will continue to bless them in the years to come.

With love, their thankful children and grandchildren:

Eda & Jake Sterringa; Joanne, Douglas, Mark, Carol

Jennie & Fred Geerlinks; John, Robert, Dwayne

Hank & Frances Bouwers; Ronald, Jeffrey, Deborah, Christina

Dick & Betty Bouwers; Charlotte & Kimberly

John & Marlene Bouwers all of Brampton, Ontario.

Open house will be held on Saturday, May 27, 1978 from 7:30 p.m. to 9:30 p.m. in the Christian Reformed Church of Orangeville. All those willing to share in this, our joy and thankfulness, are more than welcome to come. Best wishes only, please. Home address: 70 Maple Cresc., Orangeville, Ont.

Geloofd zij God met diepst ontzag.

De 15de mei hopen onze geliefde ouders, groot- en overgrootouders,

R. STORTEBOOM and G. STORTEBOOM-Wijma

hun 55 jarig huwelijk te herdenken. Wij wensen hun Gods onmisbare zegen toe, bij het klimmen der jaren. Hem alleen zij de dank en eer.

Delta, B.C.—Anko & Betsy Terpstra;

kinderen—Ralph & Margaret Terpstra; Sij & Greta Visser, Evelyn, Jerry & Sonya Keulen, Henry

kleinkinderen—Andrew, Jeanette, Beverly, Charlene, Terrence, Brian

Ten Boer, Gr.—Roelof & Ge Stortebom;

kinderen—Roelof & Jos Stortebom, Boelo, Marja, OnneJan, GertJan

Langley, B.C.—Henk & Aafke Wierenga;

kinderen—John & Lenora DeKroon, Albert, Sylvia, Joanne, Ralph

kleinkinderen—Christina, Diane

Surrey, B.C.—Onne & Froukje Stortebom;

kinderen—Roland & Pat Stortebom, John & Corrine Stortebom, Gerry & Joanne Stortebom, Raymond, Calvin

kleinkinderen—Leona, Sonya, Erika, Karin

N. Delta, B.C.—Jan & Grietje Stortebom;

kinderen—Rudy, Eric, Rosalyn, Michael, Liza

Colborne, Ont.—Henk & Janny Huizinga;

Classified Advertising

Anniversaries

1933 1978
Ferwerd Grand Rapids
Neth. U.S.A.
On May 18, 1978 D.V. we hope to
celebrate the 45th wedding anniversary
of our dear parents and
grandparents.

PIETER BEINTEMA
and
MARY BEINTEMA (nee Swart)

It is our prayer that God will
continue to bless them in the years
to come. Their thankful children
and grandchildren,
John and Tressa
Piet and Tea
Bill and Martha
Sidny and Sharon
and 11 grandchildren.
587-34th Street S.W., Grand Rap-
ids, Mich., U.S.A. 49509.

Sarnia Strathroy
1953 1978
"The Eternal God is Thy Refuge"
Deut. 33:27

With thankfulness to the Lord we
rejoice with our parents on the
occasion of their twenty-fifth wed-
ding anniversary on May 6, 1978,

RALPH and JACOBA BOS
(nee Plug)

With love and a prayer for many
more years together; their thankful
children:
David & Diana; Sonya
Peter & Mary; Jason, Darryl
Alice
Irving
Annette
Renee
Randall
Marvin
all of Strathroy.

We hereby extend a hearty invitation
to all their acquaintances to join
us at an open house to be held in
our parents honour on D.V. May 5,
1978 from 7:00 p.m. to 8:30 p.m. at
the New Canadian Club, York St.,
Strathroy. A reception will follow to
which we would like to invite our
friends and relatives. (Best wishes
only please).
Home address: R.R. #5, Strathroy,
Ont. N7G 3H6.

With thanks to God we hope to
celebrate, with our parents and
grandparents,

WIEBREN DEBOER
and
FROUKJE DEBOER-VanderWier

their 45th wedding anniversary on
May 18, 1978. We pray that God
will continue to bless them and keep
them in his care always. Their
thankful children:
Bob & Arlene DeBoer—Dorr, Mich.
Bill & Ann DeBoer—Wyoming,
Ont.
Ike & Marie DeKlerk—Dunnville,
Ont.
Wes & Frances Boelens—Wyom-
ing, Ont.
Oscar & Alice DeBoer—Ottawa,
Ont.
John & Grace Anjema—Wyoming,
Ont.
Harry & Barb DeBoer—Wyoming,
Ont.
Gary & Sylvia DeBoer—Wyoming,
Ont.
and 34 grandchildren.

There will be an open house on May
19 at home from 1:30 to 4:30 p.m.
Best wishes only. Home address:
500 Huron St., Wyoming, Ont. N0N
1T0.

Congratulations, Mom and Dad,
on your 30th Anniversary
May 13, 1978

ALLE and PIETJE DE JAGER

We thank God for His love and
guidance through the years, and
pray that He continues to bless
them in the many more years to
come.

Their children and grandchildren,
Ann & Steve Krezanowski; Stephen
and Brandon
Dina & Ted Ball; Michelle and Julie
Jan & Chris
Joan

Anniversaries

Congratulations, Dad and Mom,
THOMAS & RONSKEDRAAISTRA
with your 45th Wedding Anniversary
on May 10, 1978. That the Lord
will continue to bless and keep them
in the years to come is the wish of
their thankful children and grand-
children.

Open House, Saturday, May 13
from 3 to 5 p.m. at the home of
Evelyn & Hank Lip, 17 Hawthorne
Drive, Grimsby.
Home address: 1 Slessor Blvd.,
Apt. 307, Grimsby, L3M 3T2.

1933 1978
Oldekerk Jarvis
Psalm 4:6
Velen zeggen; Wie zal ons het
goede doen zien? Verhef over ons
het licht uws aanschijns, O Here!

Psalm 4:7
There are many who say, "How we
wish to receive a blessing." "Look
on us with kindness, Lord."

We rejoice with the 45th wedding
anniversary of

PETER HIELEMA
and
HENRIETTA HIELEMA
(nee Boonstra)

on May 18. The Lord has indeed
enveloped our family with kindness
and blessings. Praise the Lord for
His faithfulness.

Jack & Dorothy Hielema; Philip,
Anita, Wanda, Valerie—Niagara
on the Lake

Fred & Margaret Hielema; Peter,
Jakob, John, Edward, Carolyn,
Linda—Simcoe

Ralph & Gertie Hielema; Marlene,
Jeffrey, Christopher—Calgary
Susan & Cor Rauwerda; Anthony,
Henry, Patricia, Sharon, Dianne,
Michelle—Jordan

Nancy & Robert Lenos; Henrietta,
Roberta, Catherine—Jarvis

Emma & Henry Winter; Timothy,
Debra, Helen, Andrew—Beams-
ville

Harry & Henrietta Hielema; Brenda,
Gregg, Crystle—Niagara
Falls

Peter & Pat Hielema—Puslinch
Open house will be on Sat. May 20,
1978 in the Fellowship Hall of
Ebenezer CRC, Jarvis, Ont., from
2:00 to 4:00 p.m. Best wishes only.

R.R. #1, Jarvis, Ont. N0A 1J0.

On May 18, 1978 we hope to
celebrate with our parents,

MR. and MRS. R.J. HOBE

their 45th Wedding Anniversary.
Their grateful children:

Ralph & Corrie Hobe—Tempe,
Arizona

John & Vicki Hobe—Mesa, Arizona
Tiny & Andy Van Yken—Welland-
port, Ont.

Cees & Diane Hobe—Binbrook,
Ont.

Les & Audry Szelekowsky—Ed-
monton, Alta.

Marge & Ron Van Yken—Atter-
cliffe, Ont.

Diane & Dan Baarda—Dunnville,
Ont.

Margaret & John Van Soelen—
Dunnville, Ont.

Harriet & Frank Draaistra—Brant-
ford, Ont.

and 32 grandchildren. We also want
to remember at this time our
beloved brother and sisters who are
already home with their Heavenly
Father,

Ria

Bert

Margarita

Great is Thy faithfulness Lord over
R.R. #4, Dunnville, Ont.

On May 4, 1978 the Lord willing we
hope to celebrate our 45th Wed-
ding Anniversary with our children
and grandchildren,

JACOB and SALLY KOENES
(nee Spiersma)

Clarence & Helen
Henk & Ina
Mike & Micky
Art & Muriel
9 grandchildren
8210 Cascade Rd., R. 1, Ada,
Michigan, 49301.

Anniversaries

1933 May 16 1978
Anjum, Fr. Aylmer, Ont.
Wedding text Gal. 6:2
"Bear one another's burdens, and
so fulfill the law of Christ."
With thankful hearts to God we
wish to congratulate our parents,

ANDRIES HOOGHIELM
and
IEFKE HOOGHIELM
(nee Mosselman)

On the occasion of their 45th
Wedding Anniversary. It is our
prayer that the Lord may continue
to bless them in the years to come.
Their grateful children:

George & Corrie Hooghiem;
Annette & Henry Hartemink,
Andre, Allen, Evelina—Aylmer

Sally & Dick Haayema; Tony, Andy
& Brenda, Rick, Jeffery—Aylmer

John & Ina Hooghiem; Bill, Cathy,
Rob—Sparta

Nellie & Jerry Hertner; Jim, Bob,
Mary Ann—Aylmer

Jack & Cori Hooghiem; Christine,
Kelly—Rockwood

Tom & Suzanne Hooghiem; T.J.,
Jodie—Aylmer

Gerald & Mary Lou Hooghiem;
Michelle, Billy—Aylmer

Open House will be held from 2-4
p.m. at 30 Victoria St. S., Aylmer,
Ont. on May 16. Best wishes only
please.

Home address: R.R. #1 Aylmer, Ont.

Garyp 1933 Brampton 1978
With joy and thankfulness, we hope to
celebrate on May 20, 1978 the
45th Wedding Anniversary of our
dear parents and grandparents,

BOUWE HOOYENGA
and
AAGJE HOOYENGA
(nee Vander Sluis)

Their thankful children:

George & Yfke Vander Sluis—Sim-
coe

Inga & Meindert Frankruyter—
Brampton

Jim & Pat Hooyenga—Cheltenham
Winnie & Sam Tilstra—Brampton

Bert & Leslie Hooyenga—King
County, N.S.

Tom & Lou Hooyenga—Simcoe

Helen & Bill Drew—Caledon East
Henry & Jenny Hooyenga—
Georgetown

26 grandchildren, and 2 great-
grandchildren.

Home address: 78 McCaul Street,
Brampton, Ont. L6V 1J3.

On May 19, 1945, our parents,

EVERT and ROLINA KOK

(nee Eikelboom)

were married in Hoogeveen, the
Netherlands. Their wedding text,
"He cares for you" (I Peter 5:7b)
has been a true reflection of their
thirty years of married life. Only
under the Lord's care have they
been given these happy years
together, and we thank Him for the
blessing they have been to us and to
others.

Renee—Amsterdam, Neth.

Ed & Lori—Windsor

Ellen & Dick—Port Credit

Fred—St. Catharines

Randy—Palos Heights, Ill.

Albert—Toronto

33 Seabrook Avenue, Toronto, Ont.

M6L 3B6.

1953 May 1 1978
In thankfulness to the Lord for His
keeping and guiding hand, we
celebrated with our parents,

BERT and CLARA VANDERMEER
(nee Admiral)

the joyful occasion of their 25th
Wedding Anniversary.

Their loving children,

Mike & Leonie

Stuart & Alice

Mark

George

Christopher

and their first grandchild,

Benjamin

Home Address: R.R.1, Niagara-on-
the-Lake, L0S 1J0.

Anniversaries

Een Dr. Agincourt, Ont.
1933 May 18 1978
TAEKE and GEERTJE PYPKER
(nee Ubels)

Congratulations Mom and Dad on
your 45th wedding anniversary. We
thank our dear Father in heaven for
the times we shared together, and
pray that God may give us many
more years.

Your thankful children,
Ralph & Winnie Pypker—Ashburn
Klaas & Engelina Dekkema—New-
market

Geert & Jean Pypker—Agincourt
Jack & Johanna Geuzebroek—
Unionville

and 15 grandchildren.

Open house on May 27, 1978, 1
p.m. until 5 p.m. in the Grace Chr.
Ref. Church, 25 Channel Nine
Court, Agincourt.

R.R. #1, Agincourt, Ont.

Heino Lucknow
1953 May 20 1978

"If I take the wings of the dawn, If I
dwell in the remotest part of the
sea, Even there Thy hand will lead
me, And Thy right hand will lay
hold of me." Psalm 139:9,10

With sincere joy in our hearts we
congratulate our parents:

GERRIT and JENNY
VANDER KLIPPE (nee Stegeman)

on their twenty-fifth wedding anni-
versary. We humbly thank and
praise the Lord that He so richly has
blessed their marriage in the past
and pray He will continue His
goodness through many more
years. With love,

Bill & Hilda (engaged)—Guelph
Margaret & Henry—Sarnia
Derick—Waterloo

Alice, Linda—At home

All are welcome to come and
congratulate them at an open
house-reception which will be held
on May 20, 1978 from 8:00 p.m.
onward in the basement of the
Lucknow CRC.

Dokkum, Fr. 22 Mei Renfrew, Ont.
1923 1978

Psalm 121:2

"Mijn hulp is van den Here, die
hemel en aarde gemaakt heeft."

Dit was de trouwtekst waarmee Ds.
Klaarmaker het huwelijk inzegende
van onze geliefde ouders en
grootouders:

WIETZE VANDER PLOEG en
BAUKJE VANDER PLOEG-DeVries

Dat zij dit in de toekomst mogen
blijven ervaren, is de wens van hun
dankbare kinderen en kleinkin-
deren:

Feikje en Wopke Beimers—Ren-
frew

Jo Vander Ploeg—Haley Station
Jacoba en Enne DeVries—Haley
Station

</

Classified Advertising

Anniversaries

Den Ham, (O.) Thunder Bay, Ont.
May 4
For His faithfulness, goodness and care, we, with great joy and thanksgiving to the Lord, hope to celebrate the 40th wedding anniversary of our parents and grandparents,

HENDRIK VAN LENTHE
and
GESINA VAN LENTHE
(nee Schuttert)

Thank you, Dad and Mom, for giving us your love and understanding in our happiness, joys, and sorrows. May our Father in Heaven bless and keep you in the years ahead for each other and for all of us. Your thankful children and grandchildren,

Anne & Ad Van Vroenhoven;
Friedy, Hank, Addy, Diane,
Christina, Samantha
Hendrika & Henk Tempelman;
Henry, Sharon, Diane, Gerald,
Brenda
Tina & Terry Guzzell; Darin, Sherry
Lynne, Shelly
Hennie & Jim Wonder; David,
Jennifer, Harley
Joanne & Mike Power; Michael,
Christopher

Jane
Gerrie
Jan
Pat & Fred Engelage

Open House will be held on Saturday, May 8, 1978 from 8:10:30 p.m. at Bethlehem Christian Reformed Church, Walkover Street, Thunder Bay N. Home Address: 119 Duke Street, Thunder Bay N.

Obituaries

On Saturday, April 1, 1978 the Lord took unto Himself our very dear wife, mother and grandmother,

JACOBA HOVENKAMP-Jol

at the age of 56. Beloved wife of Willem Hovenkamp.

Also survived by:

Len & Christine van Nieuwkerk;
Jacqueline, Angeline, Christie,
Leonard—Langley, B.C.
Aldric Hovenkamp—Vancouver,
B.C.

Janet & Arnold Tjepkema—Surrey,
B.C.

The funeral took place on April 5, 1978 at the Langley Christian Reformed Church. Home address: 21063-18th Avenue, Langley, B.C.

The Lord took unto Himself on April 19, 1978, our dear brother, brother-in-law and uncle,

LEENDERT RIETVELD

at the age of 54 years. Jesus said, I am the resurrection and the Life, He that believeth in Me, though he were dead, yet shall he live. John 11:25

Mr. & Mrs. M. Rietveld—Edmonton

Mr. & Mrs. J. Horsman—Ardrossan
nieces and nephews.

Announcements

Dr. Peter Boersma wishes to announce the opening of his dental practice at his residence on 29 Killins St., Smithville, Ont. For appointment phone 957-2045 days and evenings.

Misc.

Male companion wanted to go with to British Columbia, May 23, 1978. I have car. Write or phone OTTO LISE, Box 245, Drayton, Ont. N0G 1P0 or phone 638-2614.

Anyone moving from British Columbia to Ontario this July and wanting to share a round-trip truck rental, contact Eric Schilperoort, Lakeshore Rd., R.R. 2, St. Catharines, Ont. L2R 6P8 or phone: 416-935-1929. A good rate is available.

Pulpit Supply

PRINCE GEORGE: Minister needed for the Chr. Reformed Church in Prince George, B.C. for June 25, July 2, 16 and 23. If interested please contact Mr. J.J. VanBeek 562-1625 or Rev. A. Groen 563-2639 or write to Box 455, Prince George, B.C., Canada.

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Len & Rita Bette

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Employ Wanted

I am a Christian teacher with several years experience in the public schools of Ontario, in the classroom, in guidance and in administration. I believe God is calling me to service in a Christian school. If you are looking for a teaching principal for next September for your elementary school please let me know. Box 320 Vineland, Ont. or 416-562-4122.

Dutch economist, late thirties, landed immigrant status assured, wide experience in macro-economic research, policy making at both national and international government level and investment. Fluent in English, French and German, seeks challenging position in Canada. Send letters to: Drs. M.W. Keyzer, 29 Hendrick van Avercampweg, 1191 EW Ouderkerk ad. Amstel, Netherlands.

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72 acre garden and nursery land, no buildings — \$49,000

1½ acre hobby farm, 3 miles from city — \$61,900

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Full time help on dairy farm. Single person. Experience preferred. Call 519-638-2817.

Help wanted in motherless house. Anyone willing to help or give advise please contact or phone 604-847-2492, George Stad, Box 2031, Smithers, B.C. V0J 2N0.

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Teachers Needed

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology
Mathematics
Boys Physical Education

Send applications to:

Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

Teachers Needed**ONTARIO**

CLINTON: The Clinton and District Christian School invites applications for a teacher in the primary or junior grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

COLLINGWOOD: Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a principal who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R.#2, Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

SARNIA: Lambton Christian High school requires one teacher with a major in either Geography, Latin, or Religion. Please send resume to the school. Mr. H. Vander Meulen, principal, Lambton Christian High School, 295 Essex St., Sarnia, Ont. N7T 4S3. Tel: 519-337-9122 (school).

ALBERTA

CALGARY: The Calgary Christian school is in need of a Junior High English teacher and a Highschool Business teacher. Please forward applications and resume to: G. Vanderveen (princ.), 2839 49th St. S.W., Calgary, Alta. T2E 3X9.

EDMONTON: Edmonton Christian Schools have 2 part-time kindergarten positions and one full-time primary position available. Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days. Please contact: Lee Hollaar, principal, Edmonton Christian Schools, 13470 Fort Rd., Edmonton, Alta. T5A 1C5. Telephone: 403-475-2818.

LETHBRIDGE: Immanuel Christian School, 802 6th Ave. N., Lethbridge, Alta. requires teachers for high school English and mathematics. Direct all correspondence to: Mr. H. Konynenbelt (principal), or call the school at 1-403-328-4783.

BRITISH COLUMBIA

ABBOTSFORD: The Abbotsford Christian Secondary School still requires a math or science teacher to complete its staff for the 1978/79 school year. If interested, please contact immediately, John Messelink, Box 175, Abbotsford, B.C. V2S 4N8 or telephone (604) 859-5528 (school) or (604) 859-3824 (home).

SMITHERS: Smithers Christian School is expanding in September of 1978 to a senior high school. We will be needing one English-French teacher, one teacher for commercial subjects and one math-science teacher. Please telephone inquiries to: Mr. George Koopman, (604) 846-5509 (evenings) or (604) 847-9833 (day).

MANITOBA

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

Task of elder as leader is theme of Chatham conference

by Enno Ennema

Classis Chatham of the Christian Reformed Church recently organized two elders' meetings. One was held March 4 in Ingersoll, Ont. and the second was held March 11 in Chatham, Ont.

Rev. Alvin Beukema from London was guest speaker in both meetings and introduced the subject: "The role of the elder in providing leadership in our churches." A few of the

many points on which the speaker touched will be mentioned here.

The great task of an elder is to serve Jesus Christ through obedience and to serve the church which is His body, of which Christ is its ruling Head. Therefore the task of an elder is a very important one, ruling and serving the congregation in Jesus name. At this point many questions can be asked as to how this has to be done. One therefore will

readily agree that an elder should be competent and wide awake.

This does not mean that he should not sleep in church but first of all that he should be wide awake and up to date with the requirements as to how the many needs of the congregation can be met best in supplying with the pastor the required guidance and direction. There are far more elders than pastors and still it seems that one pastor gets

more attention than all the elders together.

It is hoped that this does not become harmful to the pastor nor cause him to feel superior among consistory and congregation members.

Admittedly the special attention he is often receiving is because he usually has many more years of study behind him than the elders and is therefore better informed with the classical and synodical wheels, with the Church Order and our confessions.

But on the other hand it must be admitted that the elders are not always informed as they should be and they have not developed their office to its highest potential.

Who is to be blamed? Although the book market may not yet be flooded, there is plenty of material for development and self-study. I have been told that the Board of Publications of the CRC in



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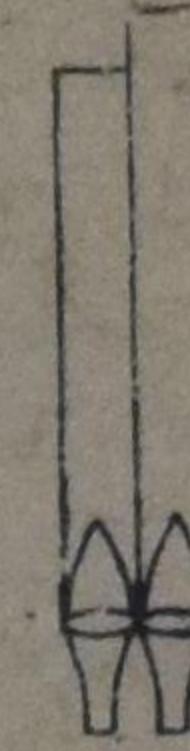
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Editor: Pete Layer
LET'S PLAY CHESS

FIRST SERIES OF PROBLEMS IN MAY

#743

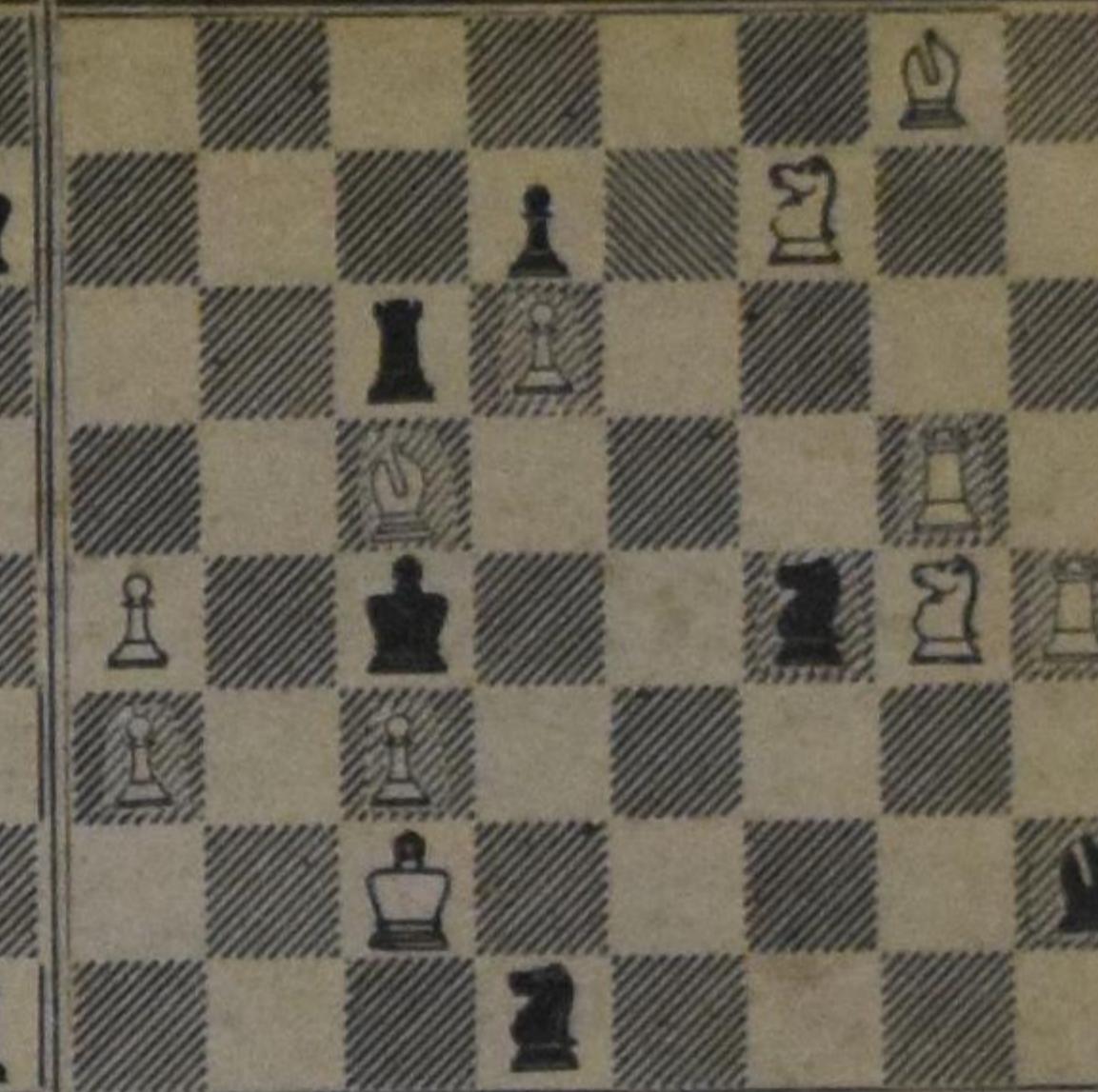
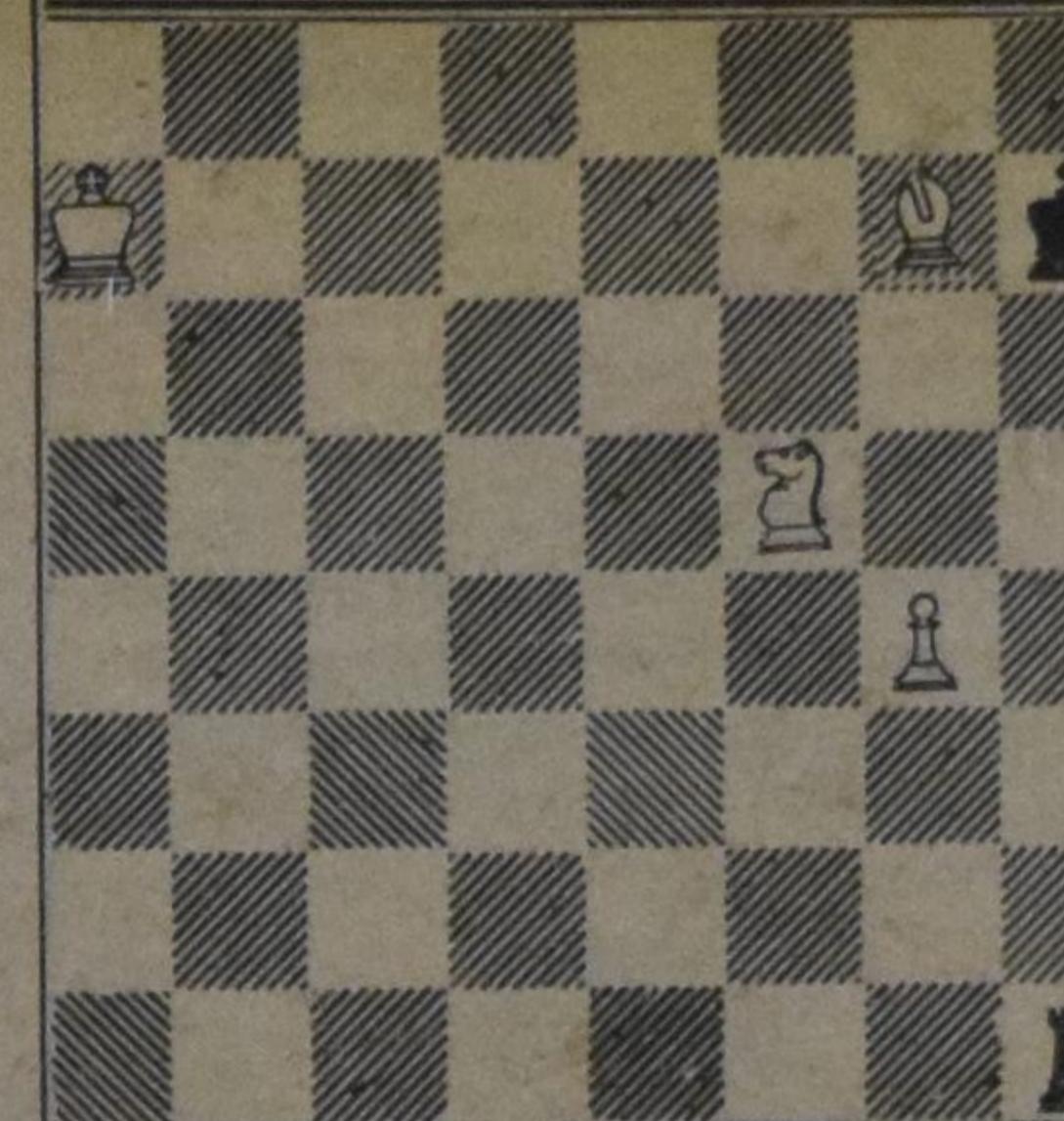
'Dr. A. Kraemer, Germany, 1937

#744

Dr. A. Ricciardi, Italy, 1936

2

6

5
3-mover

3 pts.

2-mover

2 pts.

Notes:

1. One does not have to obtain a Ph.D. to make or solve problems although it sometimes may seem that way! I don't think these examples are any harder than the average found in this column, so I hope you can enjoy them.
2. Black has a few tricks up his sleeve in #743, so White must be careful. Please indicate the Key, Threat and all varieties.
3. The ready-made batteries in #744 should not get disturbed by the keymove. The Black King has a tendency to escape; though, because diagonals and ranks do get clogged up by traffic jams.
4. The May problems may be sent in anytime before the end of June. The exact deadline will be given with the second series.

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EVENTS

Grand Rapids will have a "manual for elders" ready, hopefully this summer. Talking about the position of the elders, it was pointed out that they are called by God to give leadership, that they succeed the Apostles.

Elders are divinely called by God to this office. Does one feel that he is called and chosen? Does he have that conviction in his heart that he can answer the questions with "yes"?

Pastors are called and ordained for life, elders usually for a three year period. But article 2 of the Church Order says that "these offices differ from each other only in the mandate and task and not in dignity and honor". Elders should stay in touch with the congregation and should lead and tend the flock into faith, hope and love as faithful under-shepherds of the Great Shepherd of the sheep, Jesus Christ.

Supervision is also an important task of their calling, supervising not only life and doctrine of their coelders, deacons and the membership of the congregation but certainly not the least, also that of the pastor, his preaching and his conduct also.

The elders are also responsible for the supervision of the administration of the sacraments. Article 73 of the Church Order calls for each consistory to stimulate the members of the congregation to witness for Christ in word and deed and to support the work of home and world missions by their interest, their prayers and their support.

Consistories should promote societies within the congregation for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. Home or family visiting is another part of their calling, besides visiting the elderly, the lonely, the distressed and the sick in order to become feeders and finders of the people of God.

Knowing that no elder has any reason to be proud of his performances and is aware of his shortcomings and failures, Rev. Beukema ends his introduction with the encouragement of Paul to the Corinthians in 15:58. An edifying discussion followed.

The St. Thomas District Male Choir

Crescendo

hopes to present their Eighth Annual Spring Concert



in
Trinity Anglican Church,
corners Wellington and Southwick
Streets, St. Thomas, Ontario
on May 14, 1978 at 8:15 p.m.

Come and listen to the familiar old and new Gospel songs.

EMO and TWIN County Councils of which your church is a part, are hosting the 1978 Calvinette Convention.

■ Seek Me with all Your Heart ■

The ninth annual counselors convention is only four months away. Our plans are almost completed. We have made a preliminary program schedule to show you just what will be offered for the counselors enrichment.

Tuesday, July 11

1:00 Registration
2:45 Inspirational Meeting with speaker, Rev. John Hellinga, Guelph, Ont.
Dinner
Mixer, Fun and prizes

Wednesday, July 12

Breakfast
Devotions
"Seek me with all your Heart" Speaker; Jollibrink, Director of Calvinettes

Learning new theme song

Coffee Break

How to use the theme Workshops

Lunch

The Church - speaker; Rev. Wm. Renkema, Aylmer, Ont.

The Church follow-up workshop or other workshops are:

How to confront girls with Christ

Charm Course

Busy Bees

Bible presentation

Christian Service

Drama

Rock Collecting

Decoupage

Leathercraft

Songworship

Dinner

Shakespearean Festival: As You Like it. Directed by Robin Philips

Thursday, July 13

Breakfast

Devotions

"Calvinettes through the eyes of a Mother". Speaker Mrs. Joanne Beukema, London, Ont.

Coffee Break

Program Sectionals

Lunch

Free time or choice of sightseeing trips or shopping

Punch Bowl

Banquet

Closing Concert - St. Thomas Male Choir, Crescendo

Friday, July 14

Breakfast

Devotion and farewell

Hollandse Dag

Op 31 mei a.s.

hopen wij, als de vroegere jeugd van Holland, weer een gezellige dag te hebben in de Chr. Ref. Church van York

Aanvang 10 uur a.m.

Spreker voor

de middag is Rev. J. Van Harmelen van Woodstock
De "Willing Workers" zullen als voorheen weer zorgen voor koffie, lunch, enz.

Emmanuel Reformed Church

Woodstock, Ontario

25th Anniversary

May 6 and 7, 1978

May 6th at 7 p.m., Dinner at Huron Park School (advance tickets only). Entertainment to follow.

May 7th, 10:00 a.m., Holy Communion Service, Rev. C. Schipper (former pastor) and Rev. C. Bons. Coffee hour to follow. Open house 2-4 p.m. Youth Service 7-8 p.m. Thanksgiving Service 8 p.m.

In celebration of our 25th Anniversary
The Congregation of the

Forest Christian

Reformed Church

extends a warm invitation, to all former members and friends to join us in the Celebrations

Social Evening, Saturday, May 13, 1978
7:30 p.m. in the Forest Legion Hall

Special Anniversary Service, Sunday, May 14, 1978
10:00 a.m. and 3:00 p.m. in our church.

Please reply before April 30

For accomodation and information please contact:
Mr. D. van Rooyen Sr.
R.R. 6 Forest, Ont.
N0N 0J0
Phone: 873-5404

The Bethel-Christian Reformed Church

of Acton, extends a warm invitation to all former members

to join in the celebrations of our

25th ANNIVERSARY, D.V.

on Saturday, June 3, 1978

5:00 p.m. Dinner, \$4.00 per person

7:30 p.m. Social Evening at Acton Curling Club,

1/2 mile N. of the Church on Churchill Rd. N.

Sunday, June 4, 1978

Special Anniversary Service, during regular services

For dinner tickets, accommodations, or further

information, please contact:

Mrs. J. Kuiken, R.R. #2, Hwy 7

Acton, Ont. L7J 2L8

Tel. 519-853-1175

R.S.V.P. before May 20, 1978

All former and present members are cordially invited to join us in the

Silver Anniversary Dinner

of the Society for Christian Instruction at Drayton and vicinity to be held at the Moorefield Community Center on June 9, 1978 at 7 p.m. Speaker Rev. John Hellinga from the Guelph Christian Reformed Church.

Tickets: \$5.00 per person

Available until May 31 from

Mrs. Wilma Vos, Box 222, Drayton, Ont.

Phone 519-638-2832

CALENDAR OF EVENTS

Spring Tour of Rev. & Mrs. R. Wurmbrand

May 8, French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m. May 10, French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m.

May 13 Seventh Day Adventist Church, Queens Road, St. John's, Nfld, 3 p.m. May 13, St. Mary's Church Auditorium, Cornwall Dr. & Craigmillar Ave., St. John's, Nfld, 8 p.m. May 14, Salvation Army Citadel, Adams Ave., St. John's, Nfld, 7 p.m.

Andre Kn

May 6 In St. Catharines, at 8:15 p.m. in the St. Thomas Anglican Church, Ontario Street.

May 13 In Woodstock, at 8:15 p.m. at the central United Church, corner of Riddell and Adelaide St. with the male chorus, Collegium Musicum, directed by Mr. G. Hoekstra.

June 10 In Guelph, at 8:15 p.m. at St. George Anglican Church with the male chorus Collegium Musicum directed by Mr. G. Hoekstra.

May 6 Spring choir concert featuring Grimsby choir, Fruitland choir, The Ambassadors, and The Revised Edition, at Grimsby, Ont. Christian Reformed Church, 8 p.m.

May 6 Social Evening, 25th anniversary of the Orillia CRC at 7:30 in St. James Anglican Church, Peter St. & Coldwater Rd., Orillia.

May 7 Anniversary Services at 10:00 a.m. and 7:00 p.m. at the Orillia CRC Church, 157 Coldwater Rd.

May 9 Canadian Federation of Christian Reformed Women business meeting, Scarborough (Grace CRC), Ont., 7 p.m.

May 10 20th Anniversary Convention of the Canadian Federation of Christian Reformed Women in North York Centennial Centre, Willowdale, Ont. at 10 a.m.

May 20 Women's Action for the AAC's annual meeting in Brampton (Second) CRC at 10 a.m. During the afternoon Rev. A. Geisterfer will speak on The Contemporary Woman.

May 26 Annual meeting of Christian Counselling Services, at Northern District Library, 40 Orchard View Blvd., Toronto, 7 p.m., Dr. Donald Evans, professor of philosophy, University of Toronto, guest speaker. Pre-registration at \$5.

May 31 25th anniversary of Daughters of Priscilla ladies society, Hamilton (First) CRC social evening, 7:30 p.m. Former members invited.

June 3 25th Anniversary of the Bethel Christian Reformed Church. 5 p.m. dinner and the Social evening at 7:30 p.m.

June 9 25th Anniversary Dinner of the Society for Christian Instruction in Drayton at the Moorefield Community Center at 7 p.m.

June 10 25th Anniversary dinner and social evening of the Burlington Christian Reformed Church.

June 11 25th Anniversary service of the Burlington Chr. Ref. Church.

June 14 Hollandse Dag, Moorefield Park at 10 a.m.

Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St. Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 12	May 10	May 8 (noon)	May 5 (noon)
May 19	May 17	May 15 (noon)	May 12 (noon)
May 26	May 24	May 22 (noon)	May 19 (noon)

Books

Hurrah for Anita Bryant

The Anita Bryant Story. The Survival of Our Nation's Families and the Threat of Militant Homosexuality, by Anita Bryant; published by Fleming H. Revell Co., Old Tappan, New Jersey, 1977; 156 pp.; price: \$8.40. **The Gay Theology**, by Kent Philipott; published by Logos International, Plainfield, N.J. 07060; 194 pp., pb.; price: \$2.15. Reviewed by Rev. J.D. Tangelander.

A boycott against Florida orange juice was called for by the 600 plus delegates at the 1977 annual meeting of the 9 year old University Fellowship of Metropolitan Community Churches (MCC) in Denver, Col. The MCC is a homosexual orientated church fellowship and its members are upset by singer Anita Bryant's campaign against permitting known and practicing homosexuals to teach in public and private schools. Ms. Bryant does commercials for the Florida Citrus Commission so the MCC will keep up the boycott against Florida's oranges and orange products until homosexual rights are recognized.

Anita Bryant was speaking at a press conference in Des Moines when a young man, who identified himself as a homosexual, hurled a banana cream pie at her from close range. It hit her square in the face and also splattered her husband, Bob Green.

Anita Bryant's campaign has also moved into Canada. She had a "Christian Liberation Crusade" in Toronto at the Peoples Church. Rallies presenting "a sacred concern by Ms. Bryant" and gospel preaching are planned for most major Canadian cities. The Crusade is sponsored by the Renaissance International, of which Rev. Ken Campbell is president.

A Good Housekeeping magazine has Anita Bryant topping the list of most admired women. In an interview, Ms. Bryant told reporters that the poll which acclaimed America's most admired woman was not so much a vote for Anita Bryant as a "vote for decency, morality and the right to differ."

How should Christians react to Anita Bryant's campaign? Rev. Alvin Hoksbergen of East Lansing asked: "Is Anita Bryant Right?" (The Banner, August 26, 1977) He claims that it would be a sad day for the body of Christ should it become identified with Ms. Bryant's crusade. He charges that Ms. Bryant appears to be "painfully ignorant about homosexuality." He makes a distinction between those who choose to be homosexual and those who are homosexual without their choice.

What is Anita opposing? She is against those who flaunt their homosexuality and demand public acceptance of their life-style. Why should society put its stamp of approval upon a homosexual life-style by giving it legal status? Why should a school board be forced to hire a known practicing homosexual? Ms. Bryant insists that we must guard our rights to decide whom we will hire or not. She says that we must pray for sinners and even love them. But doing so does not mean that we must approve of the homosexual life-style.

Ms. Bryant, in defense of her position, writes: "We are not against homosexuals, but we are against the act.... When I first heard about what they were attempting to do in Dade County,

the Lord took hold of my heart.... What we are standing up against is militant homosexuals who are highly financed, highly organized, and who were able to ramrod the amendment through in our city" (p. 42). She says about her involvement in the fray: "Word came to our pastor that there was a proposed ordinance in Miami which I thought, if passed, would give special privileges to homosexuals in areas of housing, public accommodation, and employment. As our pastor spoke, he noted the effect this ordinance would have on private and religious schools. I suddenly started to realize what he was saying. The thought of known homosexuals teaching my children especially in a religious school bothered me. It kept coming to my mind. I was into God's Word more deeply than ever before. All of a sudden I began to see that God doesn't tolerate a lot of things that people say they are willing to tolerate 'in love.' I couldn't say no to God when His Word is so plain" (pp. 13 f.).

Ms. Bryant claims that her statements have often been distorted by the press. "Criticism from the media was an eye-opener for me. We were quoted and misquoted time after time" (p. 27). She realizes of course that when you enter a battle for a cause, you can expect scars. "We have found that when you stick your neck out on controversial issues, you must pay a price. That, of course, explains why our nation has been so flooded with filth in recent years. There have not been enough people willing to

Prisoners are the "least" of our brothers

Straight Talk from Prison — A Convict Reflects on Youth, Crime and Society by Lou Torok; published by Human Sciences Press, 72 Fifth Ave., New York, N.Y. 10011; 142 pages; price: \$4.50. Reviewed by Chaplain John de Vries.

Lou Torok has been there. He has experienced the thrills of criminal behaviour and the shame of life behind bars.

In a direct and hard-nosed book the author captures the essence of the convict in our prisons. The prisoner, he says, is the "failure" of the criminal society. Less than 3% of the working criminals ever end up in prison. The men Torok describes and with whom I work daily have failed to resolve their personal and social problems in a socially acceptable manner. Is that why our prisons warehouse primarily our poor, uneducated, sick, and the socially handicapped? Torok's observations as the "Convict Writer" confirm that the prison employee or visitor knows but may not want to shout from the rooftops. Our prisoners are the least of our brothers.

This book serves as a warning to youth and parents alike. Torok's criminal life started at the age of five in the corner grocery store. No one cared to reprimand him. A boyish prank led to bigger crimes and consequent imprisonment from San Quentin to Maine Penitentiaries over 26 years of his adult life. Lou Torok was released for a third time at the age of 46. Why has the author success-

fully completed his first consecutive five years as a free adult without resorting to criminal behaviour? Torok unequivocally asserts that a prison today in North America cannot correct an inmate. Torok says he is making it the third time because he was befriended by a couple of the 'Man-to-Man Association' of prison visitors. The relationship was established while he was behind bars and continued after he was free. Their trust, confidence, and acceptance of Torok provided the foundation for Torok's new found self-respect and a new life. I personally have found among many prisoners that their greatest fear upon release is that of being stigmatized and not accepted by people in the community. Torok drives this point home.

This fascinating and honest book does not try to excuse prisoners or find scapegoats for their problems. This book illustrates realistically from behind the prison walls the misery and sin of crime and the response of our society thereto. Prison is our response but it will help no one. There may be more truth in Torok's candid opinion than we dare to openly admit. However, Torok's salvation and new life was made possible through prison visitors who befriended him and maintained the friendship after his day of release. Thankfully, more Christians today in M2-W2 prison visitation programs are becoming God's channel of new hope and life for prisoners. This book deserves to be read by parent and youth alike.

people caught up in the M.C.C. who really had a heart's desire to have a personal relationship with God." (p. 102).

Kent Philipott is very much aware that the former homosexual needs compassionate support from his/her church. Temptations are very real. The old nature can make life miserable for the new creature in Christ. The church must have a caring ministry. "Though the church is not perfect, God does not intend for the former homosexual to exist in a vacuum. The Lord has provided the church for fellowship, protection, and an environment for growth in Christ. It is important then for one to move out of a

'third world' situation and identify with the family of God" (p. 90). The sixth chapter "Ministering to the homosexuals" contains some excellent suggestions on how the church can be of help.

I don't agree with Kent Philipott charismatic sympathies. But he does make a valiant attempt to speak scripturally and compassionately to a problem that is of such real concern to many. I commend Ms. Bryant for her courage to "stick out her neck." Let her critics — in all fairness — read her own defense of her position and actions. It is too bad that the price of her book is so high. Why charge \$8.40 for a volume of 156 pages?

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